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Without Concealment—Without Compromise.

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From the Philanthropist.

Letter from Rev. John Rankin.

RIPLEY, August 27, 1840.

Dr. Bailey,—Sir, I have carefully examined your long reply to my short letter. If wrong, it is a little surprising that such talents as you possess should not have refuted me in shorter compass. I was more surprised at the length of your article than at the strength of your arguments. I give you credit for doing the very best that could be done on your side of the question, and the only hope I have of refuting you now, lies in my being on the side of truth. One who can support a wrong side with so much plausibility as you do, might do wonders if on the right side. If I fail to sustain my position it will be owing to the want of talents, and not to the want of truth in the ground I have taken.

I said in my letter that I considered the anti-slavery cause the most important now agitated, but that it is not the only one that claims attention, and that if two candidates are before the people, and neither of them be an Abolitionist, I will vote for the one that I believe, upon the whole, will do most for the country. This you say is a wrong position. I take it for granted that you agree with me in the first part of the position, that the anti-slavery cause, though most important is not the only one that claims attention. The only point of difference with respect to voting to sustain this interest is in cases where we can do nothing to sustain the highest interest. I will now state my position so as to give you every possible advantage.

1st. The anti-slavery cause is of the highest interest.
2d. The protection of the Indians the next.
3d. The security of the liberty we now possess.
4th The establishing of a bank that may regulate the currency over the country so as to prevent those sudden changes, which enable capitalists to buy up the property of the poor for small amounts.

Here then are four important interests.

Now I will give you all possible advantage by supposing, what is not the fact, that Van Buren and Harrison, and the parties they represent, are equally hostile to the highest interest, so that with respect to it there is no difference.—These two men have been brought before the nation as candidates for the Presidency, and the Abolitionists a small minority in a pro-slavery government could not prevent their nomination, and now it is certain that one of them must be the President; Abolitionists cannot hinder the election of a pro-slavery President. One of these two men we know will be President unless death prevent it. All that can be done now is simply to say which of them shall be President. Now supposing them to be equally hostile to freeing the slaves, we do the anti-slavery cause no injury in voting for any one of them. Abolitionists and slaves will fare just as well under the one as the other. But if one of them be in any respect more favorable to liberating the slaves than the other, and we do not vote for the one more favorable to liberty, then we sustain slavery; but if there be an entire equality in the candidates, then we neither do good nor harm to the anti-slavery cause in voting for the one or the other.

Now then for argument's sake we will suppose the candidates, and parties they represent, upon an entire equality in relation to the first interest and that it can, of course, receive neither benefit nor injury by the election, or defeat, of one or the other candidate. It is a case in which Abolitionists can neither benefit nor injure their cause by voting; but there are three other important interests at stake. Harrison and his Whigs are in favor of administering the government as administered by Washington, Jefferson, Madison, Monroe and John Quincy Adams.

In the time of these Presidents slavery grew up it is true; but then it was not so rampant as in the time of Jackson and Van Buren. Under those former Presidents treaties with the Indians were regarded. The Georgians were restrained from their robberies of the Cherokees until the reign of Jackson. It was then that the missionaries who labored among that ruined tribe were put in the penitentiary. And since that time the Georgians have divided by lot the lands of that people, while the rightful owners have been gathered up like cattle, and driven from their homes to a distant territory, in which a large portion of them have perished. Under former Presidents there was some moral honesty in the government, now there is none. I have placed these several interests as I view them in point of morals, and not in that of utility or secular interest.

If the Whigs, then, follow in the footsteps of former administrations, we may expect some little regard paid to treaties made with the few Indians that have survived the barbarity of late administrations. Under former administrations we did enjoy the right of petition, and in Ohio, the right of feeding the hungry and clothing the naked, but now in Congress the right of petition has passed away, and in Ohio the right of conscience is no more. Under former administrations Presidents did not grasp the public money, and hold it in their own power as now. They did not, as at present, appoint officers to be the abject creatures of their power. Who does not see that a train is laid which, if carried out, will ultimately put the President in possession of absolute power. There is but one more step wanting, and that is a standing army to support him, and the train is laid for that, the protection of slavery requires it, and we may expect the south soon to demand it. I know you are not disposed to believe there is any danger upon this point. It was thought when the attack was made on the United States Bank that there was not danger. But then it fell before the power of the President. A few years ago no one would have believed that the right of petition could have been taken away by Congress; but the right of petition is gone. Few believed that the sub-treasury bill would pass; but lo, it has passed. Well now it is said, surely this project for an army will never succeed. But there is little reason to doubt its success. Such an army will create more officers with salaries, will favor southern interests, it is the best security against the insurrection of slaves. It will give more power to the President, and, of course more security to the officers he appoints. It is one of the surest means of carrying out the train laid for sustaining the party in power. Under former Presidents we enjoyed both liberty and prosperity. We had then but to lament the bondage of the slave, but now the hapless Indian has been driven from his home and the missionary who taught him the way of life has been dragged from his wife and children, and put in the penitentiary. While Adams was in the Presidential chair, Georgia would not have dared do such a deed. And now the train is laid for a despotism, and the chains are forging for ourselves and our posterity. If the yoke be put upon our own necks, how shall we do any thing for the hapless slave. You may call all this imaginary; but it cannot be denied that new measures have been introduced into the government of dangerous aspect.

A third interest is the currency of the country. This country is too extended for a mere specie currency. It is too heavy for convenient transportation, and therefore it becomes necessary to have a paper medium of equal value in all parts of the Union. Such we had in the United States Bank. The paper of that bank was even better than specie, that it so regulated the currency of the country that independent banks were but little, if any, extended beyond the demands of the country, and there was no need to draw the specie out of them so as to break them up. The currency of the whole country was in a healthy state. All industrious classes of society were doing a safe business, and the nation was increasing in wealth. All kinds of honest industry met with suitable encouragement, and industry is one road to honesty and morality. This happy condition of the country was broken up by the abolition of the United States Bank. A multiplication of independent banks resulted, and because their paper would not pass at a distance as the United States' paper had done, the specie was drawn out of them, and they were obliged to stop payment, cease to loan, and exact payment. The result was a pressure in which thousands of the most enterprising citizens who had relied upon their industry to procure money to pay their debts were broken up, and turned out of house and home. You may say all this was a small matter; but I do not view it as such. The abolishing of the United States Bank has opened a thousand channels in which men can rob one another of their money and property. It has produced a state of things calculated to discourage industry and promote every species of villany.

Nothing tends more to the morality of a nation than industry, and this must be promoted by a suitable reward, else it will soon cease to exist. Idleness is itself a vice, and the parent of all vices. In a great many respects a regular currency is essential to national honesty and morality. That the nation has sunk in point of honesty and morality since the abolition of the United States Bank, must be obvious to every attentive observer. Then in addition to the want and suffering produced by the breaking up of thousands of families that might have done well but for the abolishing of a regular and safe currency, the morality of the country has been deeply injured. And at no period of the nation have the officers of government been so deeply corrupted. They have in many instances availed themselves of the channels of unjust speculation opened by their own legislation. Then, as a regular and convenient currency is a necessary means of comfort, industry, honesty, and morality, it is an interest that claims the attention of every good citizen.

There are, then, three important interests that were in some measure secured under former administrations, after the example of which they profess to desire to have the government administered. It was better with us when the government was so administered, than it is now, and it was no worse for the slave. If we can give more security to three important interests by voting for Harrison, while we will do the anti-slavery cause no injury, ought we not to do it? Hence, on the supposition that the candidates and parties are alike opposed to the highest interest, the other three interests form a good and sufficient reason why Abolitionists should choose between the two candidates.

2. You have conceded that, in some points, the Whigs did, before they were organized into a national party, do some things more favorable to liberty than the other party; but that, now being organized with the southern Whigs, they will hereafter do no better than the other party has done. Well, if so, we will be in no worse condition than we now are. There is not much danger of their doing any worse. And it seems safer to try them, inasmuch as they have not, in all respects, done so much against the slave as the other party. It is then conceded that hitherto the Whigs have been a little in the advance of the Democrats in favoring liberty. There is then some difference in the parties. And there is some difference in the candidates. I am not aware that Harrison has pledged himself to veto a bill for the emancipation of slaves in the District of Columbia in case one should pass. There is, then, a little difference both in the parties and the candidates. If we then can gain this little it is making some advance on the south, although it be so little that they cannot see it; perhaps by another election we will be able to give it such a lift as will bring it in sight. Now while we are weak we can lift but little at a time. Let us not despise that little. A little at a time will finally accomplish what we desire. And a little at a time is all we can expect at present.

You say to vote for either of the candidates is to sustain slavery. This I positively deny, and assert that he who does not vote for the more favorable party does sustain slavery. Now I will illustrate this by saying, there were two distant islands in the ocean. The inhabitants were idolaters. Missionaries settled on each, and labored with equal success. A few thousand were converted on each island. At length the chiefs that had tolerated Christianity died, and according to their custom, chiefs were to be elected. Christianity had excited jealousy. On each island two candidates came before the people, both idolaters. One said that he, if chosen, would extirpate Christianity, the other that he hated Christianity, but he thought every one ought to have the right of choosing his own religion, and as long as the Christians behaved well he would protect them as well as others, but he meant to promote idolatry by his own influence and example. The question of duty was much discussed among the Christians, and they were divided. One part said it was wrong to vote for an idolater, the other, perhaps less conscientious, said that it was right to vote for the one who would tolerate Christianity although an idolater. The others said, to vote for an idolater was to sustain idolatry. Christianity is the primary interest, and all others are of minor importance, if they could not get a Christian candidate they would not vote. Thus matters stood on both islands. An appeal was made to the missionaries, and they were divided in opinion. On one island the missionaries said it was sinful to vote for an idolater who was pledged to support idolatry, they ought to stay from the polls, do right, and leave the consequences with God. The missionaries on the other island said that by electing a chief who would tolerate Christianity, although an idolater, would be some gain to the cause of Christ, for unless they were tolerated, they could not evangelize the island, and to vote for an idolater in such a case was to sustain Christianity, and not idolatry. The honest-hearted people on both islands laid down their disputes and took the advice of the missionaries. On the one island the Christians stood back from the polls, and for want of their votes the candidate in favor of tolerating Christianity lost his election, and the other, according to his pledge, drove every Christian from their island, and established perpetual idolatry. On the other island, by the assistance of the Christians, the candidate in favor of toleration was elected, and the Christians were protected in the exercise of their religion.

When the heathen saw that their chief protected the Christians as others, they were encouraged to hear the gospel and forsake idolatry, and in a short time the island became evangelized, and the chief himself became a Christian. Now the good and conscientious class of Christians who would not vote for an idolater, because inconsistent, as they said, with their profession, and would sustain idolatry perished in their goodness, and idolatry triumphed. The less conscientious and half-hearted Christians who voted for an idolater were saved in their wickedness and then put down idolatry. They were as wise as they were pious. They exercised good common sense. And abolitionists must do the same if ever they succeed. We are a minority in a slaveholding nation, and the only way in which we can succeed is by voting always for the more favorable candidate. Such a course will encourage candidates to become more and more favorable as they see the more unfavorable failings in their elections. There is no sacrifice of principle in voting for a slaveholder when we can make him an instrument of promoting our cause. The Lord himself elects wicked men to office. He placed Nebuchadnezar, an idolater over all nations. Did the Lord support idolatry in that case. Was he accountable for the wickedness of that prince. He chose Saul, Ahab and Jehu, and yet they were wicked men. We elect men to perform certain public duties, and they are accountable to God if they do not perform them in accordance with justice, and we are accountable for none of their conduct, but that which we approve. Nor, in electing them, do we in the least approve their personal character, more than the sick man, who employs a skillful physician, though a wicked man approve of his wickedness.

You say the south make slavery the test question, and will vote for none who will not sustain it. True, but they have the majority on their side; and are able to sustain themselves; but were they in the minority as we are, they would vote for the most favorable to their institutions.—At least, this would be the only policy that could sustain them.

You say the democrats are true to their principles. You know of no democratic abolitionist that will vote for Van Buren. That is just as it ought to be. They are honest fellows, and know well the corruption of the party. If I belonged to that party I would not vote for Van Buren. Honest men are daily deserting the Van Buren ranks. That there should not be one democratic abolitionist in your acquaintance that will vote for Van Buren, is a very remarkable fact and one that proves the palpable corruption of the party. Unless we can believe that the democratic abolitionists are more honest and conscientious than whig abolitionists are—and to believe this there is no reason—many,—very many, whig abolitionists will vote for Harrison.

But you say, can we, while we vote for a slaveholder,—bear consistent testimony against slavery? I say we can.—Did not Christians, in the case supposed, bear successful testimony against idolatry while they voted for an idolater.—Did not Daniel while he sustained a heathen prince bear testimony against idolatry? Did not our Saviour bear consistent testimony against the corruptions of the Jewish church while he communed in it?

I will close by saying a word to those who are disposed to cease supporting the Philanthropist because the editor has pressed his own views of what he believes right. I entreat such not to be so intolerant. It is right for an editor to speak independently what he believes. Honesty, is, in all cases the best policy. Give me a man honestly wrong before one hypocritically right. It is important to support our paper although we cannot agree with the editor in some important points. Open and candid discussion is the best means of coming to the truth. JOHN RANKIN.

From the Emancipator.

Slavery in Madagascar.

We make the following extract from a highly interesting volume, the "History of Madagascar," lately published by the American Sunday School Union.

"There is every reason to believe that domestic slavery has existed in Madagascar from time immemorial; but the practice of exporting men as slaves, is said to have commenced scarcely more than a century ago, with the pirates who had established themselves in the Isle of Saint Mary's.

These pirates, who had infested these seas ever since they were discovered, had established several settlements on the coast of Madagascar, where they deposited their booty, and in time of peace traded with the natives in the rich goods of the merchant vessels, and in time of war furnished them with ammunition and arms. In 1721 the nations of Europe, alarmed at the losses they were sustaining, united together, pursued the pirates to their haunts, and there burned their vessels. Forced to leave their life of robbery and murder by sea, they plunged into a different kind of villany, and one which has left upon their memory a deeper stain. They formed and carried into execution the plan of exciting wars between some of the provinces in which they had traded on the eastern coast, and inducing the conquerors to exchange their prisoners for arms and ammunition. Deceived by the artifices of the pirates, whom they never suspected of treachery, and whom they had long courted as friends, without knowing their real character and pursuits, the Malagasy became the victims of the most atrocious perfidy, and that, too, under the impression that as the whites were a superior race of men, they could not materially err in following their advice. By wars of retaliation, the natives became scourges of one another, plunging each other into inextricable misery, wasting each other's resources, depopulating each other's territory, and affording satisfaction to none but men who were unworthy of the name, and whose rapacious avarice could be equalled only by their cruel contempt of human rights and human misery.

No data exists, by which to ascertain, with certainty, the exact number of human beings expatriated from Madagascar during the past hundred years, and plunged into abject slavery. An average, formed on a moderate computation, amounts to not less than three or four thousand per annum; and this may be considered as rather below than above the actual number. The aggregate presents a frightful amount, to be mentioned only in association with the most atrocious deeds; but it exhibits only a fractional part of the outrage, violence, cruelty, and misery, produced by this most horrible system of immorality and avarice, robbery and murder.

The trade having commenced on the coast, and the pleasure of its gains gradually expelling all sense of the injustice of the traffic, it soon extended to the interior of the island, withering all before it, and desolating, like a pestilence, wherever its baneful influences spread—as it always has done, and will continue to do, until it ceases from the earth.

With the increased demand for slaves, the supply was consequently increased. Various modes were then employed to obtain slaves for sale, and all these were characterized by deceit and treachery, violence and cruelty. Every man's hand was against his brother; and he who could seize or ensnare the greatest number of his fellow-beings, esteemed himself the most fortunate man.

The most effectual mode of obtaining the unhappy victims of this system in large numbers, was by war. As on the continent of Africa, so on this grand African island, the chiefs were in the habit of making attacks on one another, whenever the occasion of a quarrel could be found, and then securing in the contest as many prisoners as possible, whom they afterwards disposed of to the slave-traffickers. Hence, the principal aim in these intestine wars was, not so much the slaughter and extirpation of the opposite party, as the seizure of the living; and often the struggle would be to capture a chief or noble, in which case a large sum of money would be paid by the relations and friends, or a number of slaves would be given for his ransom.

For these reasons, the conflicts were less sanguinary than they have been since the introduction of fire-arms and the suppression of the slave trade, though the actual amount of crime, cruelty, and suffering may not have been less. It was not unfrequently that whole villages were swept off, and their inhabitants separated, and sold into different and remote provinces, never to be associated again. Vestiges of such villages remain to the present day, exhibiting a waste where cultivation had formerly smiled, with fragments of deserted and dilapidated walls, where once the cultivators of the adjacent fields had found their home; a home to them, perhaps, as sweet as the mansions of the rich in other lands, whose luxury and wealth had, perhaps, been augmented by the extirpation of these very people from the land of their birth—and their consignment to hopeless captivity and an early grave.

In addition to these wars, an extensive system of kidnapping prevailed, by which children, domestic slaves, and others, were entrapped in the fields and neighborhood of villages, by the gift of some money, a piece of cloth, or other tempting bait; and being once lured within the power of the deceiver, he securely guarded his prey until it was conveyed to some place of rendezvous, and then sold into the hands of traders. It is an affecting circumstance, but well worthy attention, that, to the present day, the people of Madagascar are extremely jealous of Europeans who give money, under any circumstances, to the natives, even for the purest charity.

It is well known, that many slaves were also obtained for sale, by means of a cruelly treacherous pretence of hospitality. Persons passing near a house would be invited to enter, agreeably to the customs of the country, and, on accepting the invitation, would find that they had sealed their own ruin. At the moment of entering the house, they would fall into a large pit or rice-hole prepared for that purpose near the door, but carefully concealed from observation by means of a mat or other covering placed over its mouth, and this mat strewed with earth or other materials to resemble the rest of the floor, and so prevent any suspicious appearance. Thus taken in the pit which the wicked had digged they were handcuffed, and sold into slavery.

It is related, that on one occasion, a party of Europeans, landing from a slave ship, pitched their tent upon the shore, and, inviting a number of the unsuspecting natives to partake of their hospitality beneath its shelter, the whole floor of the tent fell in, and about thirty individuals were secured by being plunged into a pit previously prepared for the purpose.

In many cases persons were obtained for sale under shadow of law. A man who had borrowed money, and was unable to refund it when payment became due, was reduced to slavery, and made the property of his creditor. Instances of this kind were by no means of rare occurrence. There was no want of persons willing to *lend*. Money was always at hand, and would frequently be offered to those who appeared *good subjects for sale*, with the full hope and intention of immediately securing payment by the seizure and sale of the borrower. For the low sum of half a dollar as the original loan, with an addition of an exorbitant interest of one hundred or one hundred and fifty per cent., many have been deprived forever of their freedom. The principle of the law remains in operation to the present time, the only difference being that the slavery is domestic instead of foreign. Whoever is found unable to pay his debt, and the heavy interest it soon accumulates, (that being even now from thirty to one hundred per cent.) must be sold for the benefit of his creditors, and his bondsman, if he have one, must share the same fate, if this is necessary to make up the deficiency.

The slave market was also supplied by means of daring and powerful gangs of robbers who infested the country.—These concealed themselves usually amongst rocks and caves, and from these retreats made occasional sallies on small villages, or on individuals passing by, and, having seized their unfortunate prey, they guarded them safely until means were found for disposing of them advantageously to the traders or their agents. These gangs frequently assumed a formidable character, overawing the neighboring population, and requiring all the power of the chief to maintain for their suppression.

While such was the state of the country, it will not excite surprise that persons were usually afraid of traveling alone, or sending messages by their servants, unless two or three went in company, or that by night none dared to venture out of their houses, lest in an unexpected moment they should be seized, carried off, and sold: and it is needless to add, that the existence of the slave trade was the reign of terror in Madagascar.

Thus, by means of wars, kidnapping, debts, and robberies, the traders were constantly furnished, and large supplies were usually kept on hand at the capital, to which place the traders came up from the coast at different seasons of the year, carrying with them an extensive assortment of goods to exchange for slaves, and of money to effect purchases. Natives were often employed to attend the regular markets where slaves were publicly sold, and to obtain them there at the market price; and as such agents received a premium on the purchase for themselves, their cupidity increased their diligence, and the immense profits they reaped attached them to the traffic. Hence it is obvious that many different parties felt an interest in the continuance of the trade, and, as will appear in the progress of this history, made the most strenuous efforts to oppose any treaty for its abolition. They least of all could sympathize in the delight manifested at the capital, when that result, so grateful to every lover of humanity, was secured and published.

For a long time the natives entertained the belief of *European* cannibalism. Such an opinion is not unfrequent in Madagascar at the present time, and was found to constitute a difficulty in the early establishment of mission schools.

Within the last eighteen years, parents have actually concealed their children in rice-holes, where some were suffocated, under the appalling and monstrous supposition that these schools were intended only to be treacherous means of entrapping their children, to satisfy the demon appetite of the whites for the flesh of their offspring! "The Europeans," said the parents, "always came here before, to steal us and our children. What could they want with such a booty, but to eat them! And now they come under a pretence of teaching our children; and, having once got them into their power, they will carry them away as in former days, when they must share the same dreadful fate which others have met in past days." The missionaries lately resident on the island have had to encounter the very same objection—an objection which, however false and preposterous, it is not easy to refute to the satisfaction of a native, in whose fears, suspicions, and profound ignorance of foreign manners, it has originated. If, however, it strongly marks the folly and ignorance of the Malagasy, it stamps a well merited censure on those who, by their practices as slave traders, first awakened the revolting supposition. They have destroyed the peace, the happiness, the freedom, the lives of thousands, and well may they bear the stigma which the Malagasy reproach conveys, of "European cannibals."

When the traders had obtained a sufficient number of slaves at the capital, or any part of the interior, by purchase or exchange of goods, they were conveyed in parties, varying from fifty to two thousand, down to the sea coast for exportation. On commencing the journey, their wrists were usually fastened by means of an iron band. They were then corded one slave to another, and through the whole distance compelled to carry provisions on their heads. Thus driven like cattle to the sea-side, they no sooner arrived there, than they were stowed away in ships, and conveyed to their final and fatal scene of misery and toil, unless their sufferings terminated in death during the passage. The slaves from Madagascar supplied the Isles of France and Bourbon, others were conveyed to North and South America, and some even to the West Indies.

An affecting memorial of the many scenes of sorrow and separation which must have taken place under this cruel system, is described by one of the missionaries as still existing in Madagascar. There is a hill on the way from Imerina to Tamatave, which has obtained the melancholy appellation of "*the weeping-place of the Hovahs*;" because from that eminence they first beheld the sea, when prosecuting their miserable journey to be sold in the slave markets on the coast; and here it is more than probable they would give vent to all the anguish of their hearts under the twofold influence of exile and slavery."

From the Herald of Freedom.

Dr. Osgood and Anti-Slavery as New Organized.

We commend our readers to a careful perusal of the resolutions below by a clerical association, headed by the doctorated divine mentioned above, whose profession is that of the Galilee fishermen; and to the remarks of Parsons Cooke, of Lynn—an eminent clerical scorner of anti-slavery. We want words entirely, to express our indignation at the hypocritical and canting tyranny of the resolves and the cold blooded exultation of the remarks. In the opinion of the Rev. commentator, the anti-slavery enterprise is at last "caught and tamed," and order will henceforth reign in our ecclesiastical Warsaw.

We venture a note or two on this peace-offering to Moloch.

From the Puritan.

RESOLUTIONS OF THE HAMPDEN ASSOCIATION UPON SLAVERY.

We cut from the Boston Recorder, the following resolutions upon slavery. These resolutions of the body to which Dr. Osgood belongs, and which resolutions we understand have his decided approbation, and which were passed after very mature consideration, with entire unanimity by that body, come to us among the signs of the times. (1.) Such resolutions as these meet the views that have always been entertained by the greater part of our ministers, (2.) and we may safely conclude the conflict of feeling in the Church on that subject is now at an end. (3.)

RESOLUTIONS.

Resolved, 1. That although human beings may occasionally be held as slaves from the most humane and disinterested motives, the system of slavery as it exists in the United States is a great social, political and moral evil. (4.)

Resolved, 2. That although the Scriptures recognize the existence of slavery in ancient times, and prescribes rules for the regulation of both master and servant, yet the institution of slavery is never spoken of as being right in itself, (5.) or as intended to be of permanent duration; (6.) but rather as being temporarily tolerated under the then existing circumstances, and to be abandoned under an improved state of society; arising from a more thorough reception of the spirit of Christianity. (7.)

Resolved, 3. That we most sincerely deprecate the application of any other but peaceful means for the removal of slavery from the land, and we believe that it must be accomplished by the voluntary action of the people in the States where it exists, (8.) by the diffusion of intelligence on the subject,—by the reformation of public sentiment, and by a revision of their constitutions and law.

Resolved, 4. That it would give us unfeigned satisfaction to see a movement on this subject among the patriotic, humane, and religious people of the slaveholding States—that it belongs to them to form such plans, and institute such measures for the manumission of their slaves as they shall deem both practicable and safe, and that we will cordially cooperate with them in any judicious efforts to remove slavery from the country. (9.)

Resolved, 5. That sincerely as we believe those ministers of the gospel and members of the churches generally, to be in error, who are holding slaves, (10.) we still cherish towards many of them the spirit of Christian regard, and sympathize with them in the difficulties in which slavery has involved them, (11.) and we devoutly hope that the day is near, when this evil being removed, the north and the south will make more united and concentrated efforts for the moral regeneration of the world. (12.)

Resolved, 6. That this association feel the fullest confidence in the integrity and usefulness of the colleges, missionary and other benevolent institutions of our country, which receive patronage from the holders of slaves. (13.)

TIMOTHY M. COLOEY, *Moderator.*
CALVIN FOOT, *Scribe.*

(True copy.) *Attest*, C. Foot, *Scribe.*

(1.) And very significant signs are they. The times are pregnant with such. These signify, among other things, what new organization means, and comes to. See if the Massachusetts Abolitionist will swallow down this precious morsel,—from regard to the paramount object—the overthrow of the Liberator.

(2.) What a charge upon the clergy is here! It is made too, by one of their number. One, who is probably loud in his accusation of Abolitionists, for their abuse of ministers and their desire to overthrow the ministry. Human beings may occasionally be held as slaves from the most humane and disinterested motives. Horrible doctrine. On it hangs the bloody slave system of the south. Parsons Cooke charges it on the greater part of our ministers. Parsons Cooke knows them.

(3.) Vain conclusion. False, flattering unction. That conflict is scarce begun. We tell this proud man, that he has witnessed but the preliminary throes of the great moral volcano. The heavens will by and by redden with the glow of the mighty eruption. "Let him that thinketh he standeth take heed lest he fall."

(4.) No slave driver that haunts Vicksburgh, or Natches under the hill, would hesitate to subscribe to this. The system as it exists is an——evil. It is entailed upon the poor, humane, and disinterested south.

(5.) We *want to know* if our learned theologians have discovered, by their biblical researches, that slavery, in the abstract, in itself, is not spoken of as right, in the Scriptures! Slaveholding not declared right, in so many words, by the Bible! An't our doctors too fast! Are we left to infer the justice of slaveholding from Scripture! Does the word of God merely imply it! What a Columbus of a discovery! Now we shall hear they will discover that the Devil himself is not the express favorite of the scriptures—that he is nowhere spoken of as being right in himself—that the Bible does not in so many words approve of Satan in the abstract!

(6.) Oh no—not permanent. The Bible is not for perpetual slavery. It is for gradual abolition. It is for abolition as soon as the slaveholder has had enough of it, and is cloyed with it; and finds out when it will be safe for those who have a right to it, to give it up—and whose throats would be cut if they did,—and when it will be for the good of those who, without it, can't take care of themselves.—Perpetual slavery! Not by a horn full! The Bible is as much opposed to slavery (in the abstract) as any body—but.

(7.) That is to say, the spirit of Christianity as now received, tolerates men's enslaving each other; but the time is a coming—eventually—away some where ahead in the misty future—along on the borders of never—ultimately—or penultimately, as the grammar says—in the *paulo—post—preter—plu-future*—the time will come, when, under an improved state of society, arising from a more thorough reception of the spirit of Christianity, slaveholding will be abandoned by Christians; and Christian ministers will leave off selling their beloved brethren and sisters in Christ at auction! Oh most sanguine and extravagant anticipation! We agree with the association in one thing, that society (and they among the rest,) must be mightily improved, and a very different spirit of Christianity prevail from that they now entertain and preach, before slaveholding will be abandoned.

(8.) The voluntary action of the slaveholder. That is to say—they must be left entirely to themselves, under the teachings and influence of slavery, to begin the reformation. Anti-slavery must spring up spontaneously in the hotbed of slaveholding. The gory thorn-bush of slavery must teem spontaneously with grapes, and the bloody-pointed thistle nod with figs. Meantime we must hold our peace, and by our silence sanction the system of blood and death. No one, not a slaveholder, has a right to interfere or to speak. Slaveholding is the qualification for anti-slavery advocacy, and all else must be dumb.

(9.) No doubt, most cordially. It belongs to slaveholders to form the anti-slavery plans, and to the Osgoods and Cooks of the vassal northern church to execute. The south is to devise and the north to execute. "You furnish the men, and we'll furnish the officers," said the south to the north, as long ago as the old Revolution. The south felt the propriety of commanding as early as that. And Parsons Cooke will eagerly co-operate with slaveholders. He is *now* co-operating with them. The patriotic, humane, and religious slaveholder hates and anathematizes the Abolitionists, and the Reverend Parsons Cooke cordially co-operates.

The slaveholder dreads old organized abolitionism. Dr. Osgood and Parsons Cooke, and "the greater part of our ministers," cordially co-operate. The religious slaveholder sighs to have the abolition movement so organized and rectified, and regulated, that "the greater part of our ministers" could take hold of it and manage it. In this sighing desire Dr. Cooke cordially co-operates and concurs. If the slaveholder could mount "the greater part of our ministers" on to the breast of the anti-slavery enterprise, it would deliver him of all apprehensions for the fate of the slave system. He would regard anti-slavery as effectually *nightmared*.—and would rest for ever from all fears of division among the churches: in all which repose and tranquillity the Rev. Messrs. Cooke and Osgood would cordially cooperate.

(10.) A severe word for so slight a mistake as slaveholding! "In error!" For Christians to sell each other at auction is——erroneous. To plunder a mother of her little sucking child is——is, can't be said to be *no mistake*—the plunderer is in an error. And the association sincerely believe it is erroneous. It is no pretence. They bona fide suspect and believe, that for a church member or minister of the gospel to deal in human flesh, and to barter God's image, and Christ's brethren, for gold, is nothing less than a real, downright ERROR, any way you can fix it! Are they not opposed to slavery!

(11.) No doubt at all, of this. If the slaveholder has any deep sympathizers in this world it is these clerical associationists. The poor slave has none of their sympathy. All their sympathy is with the master. Tyrants always sympathize with each other. Do these preachers of the gospel sympathize with all impenitents in this way? Would it not be better to warn the slaveholder to repent, and thus escape all his difficulties? Slavery has involved him in inextricable difficulties, unless he repent. And his apologists will go down with him to perdition. Though hand join in hand, and the wicked sympathize and co-operate ever so closely with each other, they will not go unpunished.

(12.) What efforts for the moral regeneration of the world will these men make, who sympathize with slaveholders—who countenance them in withholding the Bible from perishing men, women and children, in a land of Bible Societies,—who trample under foot the holy and glorious institution of marriage—the sacred relation of husband and wife—of parent and child—of brother and sister? They talk of moral regeneration!

(13.) This winds up the catalogue, and caps the resolutionary climax. The need of this was naturally felt. To sanction these blood-gorged "Institutions" is natural to sympathizers in slaveholding. If slaveholding is deserving of sympathy, this resolution is right. If men, women and children ought to be enslaved, and their fallen fellow creatures ought to be their slave masters, then the integrity of these "colleges and other benevolent institutions," is entitled to confidence. At any rate, we readily admit that colleges and all other institutions, whose coffers groan with treasures wrung from the fainting toil of the slave, are entitled to the implicit confidence of such men as the Hampden Association, and "the greater part of our ministers." We readily admit that.

We would like an expressed opinion from brother Phelps, of the Massachusetts Abolitionist, as to these resolutions and remarks, including an opinion as to Dr. Osgood's position.

Extracts from A. De Tocqueville's Report to the Chamber of Deputies, on the abolition of Slavery in the French Colonies.

There exists, indeed, a profound and natural antipathy between the institution of marriage and that of slavery.—A man does not marry when he cannot exercise marital authority, when his children must be born his equals, irrevocably destined to the wretchedness of their father; when, having no power over their fate, he can neither know the duties, the privileges, the hopes, nor the cares which belong to the paternal relation. It is easy to perceive that every motive, which incites the freeman to a lawful union, is lost to the slave *by the simple fact of his slavery*. The several means which the legislature or the master may use to attract him to that condition, which they have rendered him incapable of desiring, will always be without effect.

In many countries where the Europeans have introduced servitude, the masters have always opposed openly or in secret, the preaching of the Gospel to the negroes.

Christianity is a religion of free men; and they fear, lest in exciting it in the soul of the slave, they may also awaken there some of the instincts of liberty.

When, on the contrary, they have had occasion to call on the priest for his assistance in preserving order, and introduce him among the laborers, he has had little power, because in the eyes of the slave the priest appeared but as the substitute for the master, and the sanctifier of slavery. In the first case the slaves could not, in the second they would not, receive instruction.

Moreover, how can we succeed in elevating and purifying the mind of one, who feels no responsibility for his own conduct? How convey the idea of moral dignity to a man who is nothing in his own eyes? With every exertion, it is hardly possible to enlighten and spiritualize the religion of a slave, whose life is spent in hard and incessant labor, and who is naturally and irrevocably plunged in ignorance by the very tenor of his condition. It is not easy to purify the life of a man, who can never know the principal charms of the conjugal union, who can see in marriage only another slavery in the bosom of bondage. If the subject be carefully examined, we shall be convinced, that in most slave countries, the negro is entirely indifferent to the truths of religion, or at least that he turns Christianity into an exciting and gross superstition.

It would seem then hardly reasonable to believe, that in slavery we can destroy those vices to which slavery naturally and necessarily gives birth. The thing is without example in the world. It is only experience of liberty, liberty long possessed, and directed by a power, at once energetic and restrained, which can prompt and form in man the opinions, virtues, and habits, which become a citizen of a free country. The period, which follows the abolition of slavery, has therefore always been a time of uneasiness and social difficulty. This is an inevitable evil; we must resolve to meet it, or make slavery eternal.

Your Commission thought that all the means, which might be employed to prepare the negroes for emancipation, would be very slow in operation, and of extremely limited utility. They have, therefore, judged, that little is gained by delay, and have questioned whether it is not attended with danger. Slavery is one of those institutions, which may endure a thousand years, if no one undertakes to enquire why it exists at all, but which it is almost impossible to maintain when that enquiry has once been made.

If we consider what is passing in France, it seems evident that at the point to which opinion has now arrived, after the Chambers have been often occupied with the question of emancipation, and have *made it the order of the day*, as the able reporter of the preceding Commission has expressed it; it seems evident, we say, that the administration cannot long resist the pressure of public sentiment upon this subject, and that, after a very short delay, it will be compelled, directly or indirectly, to abolish slavery. On the other hand, if we consider the state of colonies, we are induced to believe, that, for their interest alone, servitude must soon cease among them.

One cannot study with attention the numerous documents placed before the Commission, without discovering that in the colonies the idea of the abolition of slavery is present to every mind. The approach of this great social change, the natural fears and well grounded hopes which it inspires, disturb and deeply agitate society.

The events, which are happening in the English colonies, surrounding our own, the occurrences of each year in the mother country, and what is passing even in our own islands, where, within eight years, thirty four thousand blacks* have been enfranchised; all these announce to the planters that slavery must soon terminate.

"Emancipation," says the privy council of Guadaloupe, (26th December, 1838,) "is now inevitable, not only on account of the efforts of the abolitionists, but as a consequence of the topographical position of our islands, and their vicinity to the English colonies."†

The Governor of Gaudaloupe, in his report of the 25th December, 1838, says, speaking of the extra session of the colonial council, "a kind of panic was excited on this occasion, throughout the country; a report was current that the slaves were disposed to reclaim their liberty forcibly, if it were not granted by the first of January. Nothing has happened to countenance the uneasiness which was manifest. It is certain, however, that the laborers are agitated by the hope of approaching emancipation."

It is easy to conceive, that such a situation is full of perils, and that it already gives rise to a part of the evils, which the destruction of slavery may occasion, without producing any of the benefits, which may be expected from liberty.—It is no longer a state of regular and established order; it is a transitory and stormy condition; the dreaded revolution is already begun. The planter, who sees this inevitable revolution advancing upon him day by day, is without definite prospects, and consequently heedless of the future. He begins no new enterprises, because he is uncertain whether he shall reap the fruit of them. He improves nothing, because he is sure of nothing. He takes no pains to preserve that which may not always belong to him. The uncertainty of their approaching destiny weighs heavily upon the colonies; it contracts their intelligence and abates their courage.

It is partly to this cause, that we must attribute the pecuniary distress in our colonies. The estates and slaves are without purchasers, because there is no security for the proprietors and masters. The same results were also visible in most of the English colonies during the period, which immediately preceded the abolition of slavery. Of this we shall be convinced on reading the discussions of the English Parliament in the session of 1838.

If this state of things be long continued, it will ruin the white population, and leave little hope of ever attaining peaceably and happily the enfranchisement of the blacks.

In the gradual and involuntary relaxing of the bond of slavery, the negro becomes gradually accustomed to the idea of being feared; he readily attributes all that humanity accomplishes in his favor to the terror which he inspires. He becomes a bad slave, without acquiring any of the virtues of the free man; he loses that habitual obedience and respect, of which the magistrate must avail him

lieving friend, we assure the anti-slavery purchaser, he can hardly find. Though the publishers are so young, they must be, as Armado says, 'most acute juvenals'; and their 'envoy' will not fail, as he continues, 'to make plain some obscure precedence.'

They have drawn from JOHN NEAL, their best prose article—'the instincts of Childhood;' a most felicitous one in design and execution. Sophia Little, whom 'the gods have made poetical,' furnishes the best verses it contains,—'the Slave Bridegroom.' For pathos and sweetness of versification, it chimes to the exact tune of some of Moore's exquisite little pieces. The lines entitled, 'Benjamin Lundy,' are very beautiful. So is 'The Holy War,' by G. L. Burleigh, though of a sterner beauty. Rogers, too, is a contributor. Had he chosen the character of *a man of letters*, rather than the character of *man*, he would have been eminent among the literati. We give the introductory page of his article, 'The Sphere of Woman,' for the sake of pointing out those slight, but masterly touches by which the faculty that observes and sketches poetic contrasts, is manifested.

"It was the 21st of July, 1840—in the morning—and as fair a morning as ever rose on old Scotland—that I mounted the stage coach from Melrose to Edinburgh. The scenery was as glorious as the morning was fair. Behind me lay Melrose—above it towered the Eildon Hills, cloven in three by the wizard caprice of Michael Scott—at their foot stood Melrose Abby in ruins. I had explored those ruins the night before from sun-down to the latest northern twilight, which in the high latitude of Scotland lasts till towards midnight. I explored them in company with Wm. Lloyd Garrison.—Not by moonlight, as bidden by the Great Magician whose verses upon them will outlast all but the language in which they flow, and who sleeps hard by under the ruins of Dryburgh—but in the more impressive Twilight of the North We had walked amid those wondrous ruins and trodden on Scotland's Kingly dead—where rest the heart of Bruce and the ashes of Michael Scott; climbed to the top of the ivied towers and heard as we there mused upon the mighty past and the mighty Scottish present, the ticking of the old Abbey clock and the bleat of the sheep, that had lain down from her feeding beneath those crumbling arches."

'A Contrast,' a didactic prose article, by Sarah A. Chace, is fine;—so is 'The Queen Bee,' in an entirely different way. 'The Charge' at the beginning, the 'Sonnet to Elizabeth Heyrick at the end, and almost every piece between, are good. The piece entitled 'The few weak heads' suits us less than any other, for one reason—its praise of Dr. Channing. 'The Melancthon of our cause,' quotha! No, Mr. Cartland,—by no manner of means. 'When thou goest into a city, seek who there is *worthy*, and abide *there*.' But, as touching the anti-slavery cause, Dr. C. is not worthy and the instinct of such an Abolitionist as we have supposed Mr. Cartland to be, should have revolted from putting him where he does not put himself. Dr. Channing is a philosopher, in a certain sense—a good writer, and an amiable man. But, for an Abolitionist—save the mark!—no more of an Abolitionist than Mr. Cartland is a 'discerner of spirits.'

With many thanks to the Pawtucket Juveniles, we dismiss their lovely little volume to the anti-slavery public, and to the pro-slavery public, hoping that some hearts among the last, will soften as this envoy approaches them.—Those who resist it must surely be such as F. H. Whipple refers to in the following lines—the closing ones of 'the charge.'

Such hearts seek not, devoted Messenger,
But those where kindlier chords of feeling stir;—
Seek HUMAN HEARTS—and human hearts alone—
Not such as pride and avarice change to stone!

M. W. C.

From the Liberator.

Treatment of the Protest.

Nothing could more palpably illustrate the illiberal and proscriptive spirit which prevailed in the London Convention, than the refusal of that body to allow the Protest against some of its acts, (drawn up by Prof. Adam, and signed by several other American delegates,) to be published with the regular proceedings. Congress has scarcely ever exhibited more excitement on the presentation of an anti-slavery petition, than did the Convention on the reading of the Protest by Wendell Phillips. Its excessive agitation was evidence of conscious wrong-doing. The charges so clearly and calmly set forth in the Protest it knew and felt to be true. To refuse to let the voice of a minority be heard was a cowardly and despotic act. But as it was commenced in gross injustice, by excluding the female delegates who were duly commissioned to attend it, it is no marvel that the Convention in the sequel refused to allow even the male delegates to be heard, who had the presumption to sit in judgment upon the majority! Let it not be forgotten that the Protest, like the anti-slavery petitions in Congress, was laid upon the table on motion of the Rev. Nathaniel Colver of Boston, seconded by the Rev. John Scoble of London, of whose behaviour we may have something to say hereafter.

Our coadjutor of the Pennsylvania Freeman, C. C. Burleigh, in publishing the Protest, makes the following comments:

'The Protest which was treated with such reprehensible discourtesy, we find in a late Liberator, and transfer to our columns among the proceedings of the Convention, where it ought to have been placed by that body itself. We need not commend its calm, respectful and dignified tone: its simple, clear, though brief yet unanswerable reasoning; its manly independence, and plain-dealing fidelity; for it carries its commendation on its own face, and we must say the Convention did itself no little discredit in refusing to receive and enter it on the record.'

New-Hampshire Anti-Slavery Convention.

A State Convention, called by the Executive Committee of the New-Hampshire A. S. Society, was held in Concord on the 9th and 10th inst, at which it was our privilege to be present, in company with a cheering array of some of the best male and female spirits to be found in the republic. It was advertised to be holden in the South Congregational meeting-house; but the house was closed by a committee of new-organized abolitionists, contrary to a written contract, and the meeting was therefore held in the town hall. We regret to find ourselves driven into a corner, so that we can give this week only the resolutions that were adopted, without comment. The spirit that prevailed was excellent.—The resolutions respecting the removal of our Bro. Rogers to New-York excited a good deal of feeling and discussion, but the whole matter was referred to his own views of duty. His course in London was fully sustained, and his reception by the meeting auctioneer was enthusiastic.

Liberator.

Resolved, That all persons present from abroad, who are the uncompromising advocates of immediate and unconditional emancipation, be invited to sit in this convention, and participate in its deliberations.

Resolved, That all persons present be invited to sit and take part in this convention as corresponding members.

Resolved, That the signs of the times, and the present aspect of the anti-slavery cause, demand of abolitionists peculiar devotedness of spirit and independence of mind, as well as self-denial and faith in God.

Resolved, That this Convention desire to recognize, with lively and devout gratitude, the hand of a kind Providence, in the preservation of their beloved brother and fellow-laborer N. P. Rogers, amid the perils of the ocean, and other dangers incident to his late voyage across the Atlantic, and that he was permitted on his return to find his beloved family in the enjoyment of the rich gift which, in his absence, he had besought for them at the throne of heavenly mercy; and that the cause of liberty, so dear to his heart, has been permitted not to retrograde, but *rapidly to advance* while deprived of his valuable and efficient aid.

Resolved, That we cordially approve the course of our delegate to the 'World's Convention,' in refusing to join or in any way to countenance its proscriptive substitute,—the 'London Conference'—and that we hereby tender him our grateful thanks for the *able, faithful, and fearless* manner in which he has represented the anti-slavery men and women of New-Hampshire to the assembled abolitionism of the Eastern Continent and the world.

Resolved, That this convention recognize the right and propriety of free discussion in its fullest extent; that it contemplates, especially in all anti-slavery meetings, the most untrammelled freedom of thought, speech and action; that no person who pays a due regard to the rights of others, and who observes the laws of decorum and common courtesy, should in any of these respects be infringed either in their enjoyment or exercise; but inasmuch as Rev. Alanson St. Clair has insolently violated the rules of decency and propriety, he has no longer any claim on the patience of this body, and ought not to trouble it with any further remarks.

Resolved, That in the opinion of this convention, it is not expedient that Nathaniel P. Rogers leave the editorial charge of the Herald of Freedom to become the editor of the National Anti-Slavery Standard at New-York.

The resolution was advocated by Mr. Pillsbury, and opposed by Mr. Garrison, and amended by striking out all after the word 'is,' and inserting 'the duty of Nathaniel P. Rogers to take the editorial charge of the Anti-Slavery Standard printed by the American Anti-Slavery Society.' The resolution as amended was offered by J. B. Chandler, the original mover, and advocated by Messrs. Cartland, F. Brown, and Carleton.

On motion of Moses A. Cartland, the following resolution was adopted as a substitute.

Whereas it has been proposed for Nathaniel P. Rogers, at present the editor of the Herald of Freedom, to remove to New-York and take the editorial charge of the National Anti-Slavery Standard, therefore,

Resolved, That in view of all the circumstances of the case, we feel it our duty to waive all claims which we may have upon his services, and allow him to act according to his own views of right.

Which having been advocated by Mr. Garrison, was adopted with great unanimity.

Resolved, That among the evil influences now assailing the anti-slavery enterprise, we regard new-organization, technically so called, as the most insidious, malignant and dangerous.

Resolved, That this Convention honor the names of George Thompson, Daniel O'Connell, Wm. H. Ashurst,—Doctor Bowring, and William Howitt, for the fearless and faithful reproof of the managers of the London Conference, for their exclusion of a portion of the anti-slavery delegates from America—and for their able advocacy of the unrestricted rights of humanity.

Resolved, That the present political party excitement is highly inauspicious, in the opinion of this convention,—to the great cause of human rights in which we are engaged.

Resolved, That the rival candidates of the two great political parties, of the country, having openly declared themselves hostile to the deliverance of the slave, cannot be voted for by any consistent abolitionist—and that if they do vote for either of those candidates, they prove that they prize their party higher than they do the cause of the bleeding slave.

Tell it not in Gath!

We have no personal knowledge of the fact, but we are assured, on good authority, that some in the anti-slavery ranks, in this Commonwealth, have made up their minds to vote for Gen. Harrison! If this be true, then we have only to say that, in our opinion, such men deceive themselves if they suppose they are the consistent and disinterested friends of the anti-slavery enterprise. If they will give us one good reason why they should vote for that hoary supporter of southern slavery, we will give them one hundred why they should repudiate the name and profession of Abolitionists. Our cause, our country, have nothing to gain, but much to lose, by the election of either Van Buren or Harrison. They are both pledged to sustain that system the existence of which has repeatedly involved this nation in bankruptcy, is the primary cause of the embarrassments of the times, and will inevitably drag the American people down to degradation and poverty, or subject them to the horrors of a civil and servile war, unless it be speedily overthrown. The evidence of Gen. Harrison's hostility to abolitionism is 'as strong as proofs from holy writ.' Our readers have had it laid before them again and again. Is it to be supposed, for one moment, that the South would give him the least support, if she were not certain that he is ready to go all lengths in her behalf? And shall the revolting spectacle be presented to the world, of northern abolitionists and southern slaveholders joining hand in hand to elevate the same man to the highest office in the gift of the people! A great whig meeting has been recently held in Georgia, at which it is said from 12,000 to 18,000 were present, the chief speaker on the occasion having been Senator Preston, of gallows notoriety—he who is ready to assist in hanging all abolitionists who may be caught in South Carolina! On one of the banners was this inscription:—'William Henry Harrison. *We love him because he first loved us.*' Language which the apostle John applies to the Son of God! On another was this motto:—'*A Southern man with southern principles.*' On another the following:—'Harrison and Tyler. *No negro voting—No negro testimony.* Abolitionists, how will you stand justified in the eyes of the perishing slave, and at the bar of God, if you aid in putting such a man at the head of this nation! 'Let the dead bury their dead.'—*Liberator.*

Reported for the National A. S. Standard.

Formation of the Manhattan Anti-Slavery Society.

On Thursday evening, the 17th instant, more than two hundred people assembled in Asbury Church, to form the *Manhattan Anti-Slavery Society*. Considering that very limited and short notice was given, the attendance was larger than the most sanguine hopes could have predicted. The meeting assembled within 48 hours of the issuing of the call, and if there ever was a truly democratic meeting of Abolitionists, held in this city, that was one. It consisted mostly of the working classes, and I will venture to say that no individual of the company felt any thing like a sense of inferiority. There was no restraint on *mind*; every mind was free to think, and every tongue free to speak.—The hour named in the call was half past seven, but the audience did not assemble very punctually. While they were collecting, Isaac T. Hopper, who has been an Abolitionist nearly three score years, related two anecdotes, which I will endeavor to write out from memory. This veteran in the cause of human freedom has aided more men, women and children out of the American Sodom, than perhaps any other man living. He has an immense fund of the most graphic and interesting anecdotes, stored away in his excellent memory, and his tact in the relation of them never fails to excite the liveliest attention. One man was heard to say to his friend, on the evening of the meeting, "I could stand here all night and listen to Mr. Hopper's anecdotes." He is a man of extraordinary courage, and is about as well calculated for such emergencies as have heretofore been incident to the public advocacy of the abolition cause, as any man in the community. In 183—, when the mob broke down the iron railings in front of Chatham street Chapel, he stepped out of the committee-room door, and advanced toward the infuriated violators of the public peace. The leaders saw him with astonishment, and cried out, "This aint an abolition meeting—it's a Quaker meeting—Clinton Hall. Clinton Hall," and the furious tide rolled back disappointed of its prey. But I will not delay further, the account of the meeting.

The first anecdote that Mr. Hopper related, was about Benjamin Lay, an eccentric member of the Society of Friends, and one of the earliest and most uncompromising advocates of the rights of man. He was disowned by the Society on account of his eccentric conduct. On one occasion he went to meeting with a bladder filled with pokeberry juice, under his coat, and a knife in one hand; and standing up in the gallery, in the presence of all the people, he said, "Thus will God avenge himself against the oppressor," struck the knife into the bladder, and fell on the floor as dead. The pokeberry juice was scattered about, and the people mistook it for blood. Many of the women screamed and fainted. Lay was carried out and laid at the door, where he was left, when it was discovered that he was uninjured. He laid there until the meeting concluded, and the people walked out of the house stepping over his body. He then arose and went away

The other anecdote was as follows. I fear I shall not do it justice. It cannot fail, however, to interest every reader even if it be indifferently told.

"A colored man ran away from his master, who resided in the lower part of the State of Virginia, and whose name was Ridgely. The fugitive remained undiscovered, in Philadelphia for several years. He was desirous, however, to secure a legal right to his freedom by purchase, and for that purpose, requested Mr. Hopper to correspond with Col. Ridgely (as he was called). After some correspondence, three hundred dollars was agreed upon as the price of the man's liberty; and Col. Ridgely fixed the time when he would come to Philadelphia and regulate the business to mutual satisfaction. He appeared there, however, several weeks before the stated time, and saw his man in the street. He immediately seized him and took him to Mr. Hopper's office. After a little conversation, Mr. Hopper said, 'Well, we have the money ready, and we'll make a settlement without further delay.'

'I will not take three hundred dollars for him now,' said Col. Ridgely.

'Why, that is the sum agreed upon,' replied Mr. Hopper.

'Yes, but I'll not take it,' said R. 'I could get a thousand dollars for him at home. He is the best servant I ever had. Under the circumstances of the case, I will take five hundred dollars, but not one cent less.'

After some useless parley, Ridgely agreed to this proposition of Mr. Hopper: On the latter giving his obligation for one thousand dollars, he would allow the man till ten o'clock the next morning to see his friends, and try what could be done. If he failed to raise the money, the obligation was to be returned, and the man delivered up. Ridgely then left the office.

'Now,' said Mr. Hopper to the alarmed fugitive, 'there is but one way for thee to get thy freedom. As to raising five hundred dollars, that's out of the question. But, if thou wilt only be resolute, and not get frightened out of thy wits, I think thee may get off.'

'I'll do any thing for my freedom,' said the man. 'I never will go back into slavery.'

'Then I will show thee how to do,' said Mr. H.

(It is necessary to describe the premises, to make the account perfectly intelligible. The counter in Mr. Hopper's shop extended from the front door to the back wall of the room, just the length of the entry. The parlor door was at the end of the entry, and locked on the inside. There was another door communicating with the parlor, behind the counter.)

'Now, listen to me attentively,' said Mr. H. 'When Col. Ridgely comes here to-morrow, thou must stand with thy back to the parlor door, and when thou sees him return to me the paper that I gave him, thou must run through into the parlor, and turn the key on the inside. Go through the parlor and the back rooms into the yard; (showing the man the premises.) This clothes-horse will be standing up against the wall, (which was eight feet high, and had spikes on the top.) Get on the wall, kick the horse down, backwards, run through the alley and up ——— street to ———'s.'

All the arrangements were made accordingly. Colonel Ridgely came, punctually, at the appointed hour, and brought with him a friend, who stood at the door to prevent the man from running out, if he should make the attempt. 'They took care to guard that point,' said Mr. H., 'but they never thought of the man's running *in*.' The Colonel was informed of the impossibility of raising five hundred dollars; and he handed Mr. H. the paper, as the latter said, 'Here is thy man, according to agreement.' In an instant the man was through the door, and had the key turned.—The Colonel sprung after him, and made several ineffectual attempts to open the door. Finding it impossible, he jumped over the counter, and passing through the other door, which (unfortunately for his object,) opened in the *shop*, thus causing so much delay, that, by the time he got the horse up against the wall, and mounted on the top, the search was vain. No trace could he discover of his thousand dollar man—the best servant he ever had!

Disappointed and enraged, he returned into the house and scolded Mr. Hopper at no very gentle rate. He pronounced it to be *a trick that was laid to get the man off!* After his fuming subsided a little, Mr. Hopper invited him into the parlor, and closing the door, said to him, "I admit it *was* a trick, and my reason for adopting it was this: That man is *thy own son*, and any one who is so hardened, and unprincipled, as to sell his own blood, and bones, and sinews, *deserves* to be tricked."

"I don't care a damn, if he is my son," replied the Col., "I would as soon sell my own blood and bones as any body else's."

He opened the door, and calling his friend in, said to him, "Hopper admits this was a trick to get the man free."

"Hopper" *was silent.*

The Col. repeated, "You admit this was all a trick, don't you?"

"Ah, Col." replied Mr. Hopper, "thou and I will talk over the matter by ourselves. It is'nt always prudent to speak on these subjects in the presence of a third person."

Seeing it was impossible to gain any thing by stratagem, he went away in a violent passion, and proceeding to the northern part of the city, where a large number of colored people lived, he entered their houses, overturned their beds, and furniture, and abused the inhabitants, in a vain pursuit for "the best servant he ever had."

After a while, his passion cooled off, and he returned to Mr. Hopper's office in a much more reasonable state of mind than he left it. He was now willing to take three hundred dollars for the man. But Mr. H. would no longer give it. "That is your own proposal," roared the Col. "Yes, but thou refused to accede to it," was the cool reply. Storming was of no use, and the Col. became calm again. He went to employ counsel, and through J. S., one of the most eminent legal characters in Philadelphia, he agreed to execute a manumission for one hundred and fifty dollars.

Reader, we are not at the end yet. Any body would think that Col. Ridgely had been subjected to disappointment enough, and the case would have rested here, had it not been for his uncivil trespass on the colored people, when in pursuit of the fugitive. To say the least it was *imprudent* in him to treat them so badly, but perhaps he thought for the moment, that he was on his own plantation, and had a perfect right to turn the houses "out of the windows." The colored people did'nt think so, however, for they went in a crowd to the police office, and the gallant Col. was brought up and obliged to give bonds for his appearance at the next court, which would be held in the course of five or six weeks. He had recourse to his counsel, who sent a very polite note to Mr. Hopper, requesting an interview, which was had.

"Mr. Hopper," said he, "these suits that have been brought against Colonel Ridgely, are to be dismissed, of course."

"I have no authority to dismiss them," answered Mr. H. Counsel. "If you say they shall be dismissed, I will be satisfied."

Mr. H. "I have no right to say any thing about them. Col. Ridgely has treated those people very badly, and if he wants to settle the matter, he must go to them. I think it quite probable that they will not dismiss them without some consideration."

C. "Why, Colonel Ridgely expected they would be dropped of course, when he agreed to take a hundred and fifty dollars for the man. He did'nt care about the money—it was the *suits* that he wanted, and expected to get rid of."

H. "Well, he must apply to the parties themselves. I have no authority to settle them."

C. "We are in your power. If you say they shall be dismissed, I will be satisfied. What do you think they can be settled for?"

H. "One hundred and fifty dollars."

C. "I will pay it, for Col. Ridgely is very anxious to get home."

And so Mr. H. received back the hundred and fifty dollars that he had paid for the man's freedom, and satisfied all the injured parties by distributing among them about forty dollars. After defraying other incidental expenses, he returned the greater part of the sum to "the best servant Colonel Ridgely ever had," who thus became a free man, through the treachery of his avaricious master, at the cost of about fifty, instead of three hundred dollars.

Thomas Van Rensalaer, the chairman of the meeting of which this was an adjournment, called the audience to order, and John Hopper acted as Secretary.

J. S. Gibbons, chairman of the Committee, appointed to prepare a Constitution, made a Report, which was considered by paragraphs, amended, and adopted, as follows:

PREAMBLE AND CONSTITUTION OF THE MANHATTAN ANTI-SLAVERY SOCIETY.

As members of the human family, we meet together and resolve to form an Anti-Slavery Society. We do so because our country is desolated by the curse of slavery, and because the blasting influence of that curse falls upon us, and ours. At the same time that it usurps the rights, violates the persons, and plunders the substance of two and a half millions of our fellow-beings in the South, it restrains the enterprise, shackles the industry, and destroys the tranquility of 500,000 nominally free people in the North. More than all this, its prejudice extends to all classes of the people, without distinction. It inflicts a perpetual moral pestilence on society. It touches every where, and its touch is contamination. We therefore resolve to join heart and hand, in the name of a common humanity, acknowledging no false distinctions whatever, of color, sect, or sex, and associate under the title of

THE MANHATTAN ANTI-SLAVERY SOCIETY,

which shall be auxiliary to the American Anti-Slavery Society.

Our objects are—the entire and unconditional abolition of slavery in the United States—the improvement of the character and condition of the free people of color, by encouraging their intellectual, moral and religious progress, and by procuring the acknowledgment of their rights as human beings; and in the pursuit of these objects, we shall employ just and lawful means, in accordance with the Constitution of the American Anti-Slavery Society.

Any person who consents to the principles of the Society, is willing to aid in the promotion of its objects, and is not a slaveholder, may become a member, and shall be entitled to vote at its meetings.

The officers of the Society shall be a President, Vice President, Secretary, Treasurer, and Board of Managers composed of the above, and nine other members—all of whom shall be chosen annually—5 shall constitute a quorum. The Board of Managers shall hold stated meetings, enact their own By-Laws, fill any vacancy in their body, direct all disbursements, appoint public meetings for deliberation or debate, call special meetings of the Society when necessary, make an annual written report of their doings, and adopt the most energetic means for carrying forward the objects of the Society.

The annual meeting of the Society shall be held on the first Monday evening in October, and may be adjourned from time to time as its business may require.

All the meetings of the Board of Managers shall be open to the members of the Society.

This Constitution may be altered or amended by a vote of two-thirds of the members present at any annual, stated, or special meeting.

Signed, T. VAN RENSALAER, President.
JOHN HOPPER, Secretary.

The meeting was then addressed by James C. Jackson, to whom the audience listened with manifest interest for nearly an hour. I regret that it is not in my power to furnish a correct report of his speech. It was characterized particularly by that plain and strong sense which all minds appreciate, and which few ever fail to admire. Thus, it was adapted to all comprehensions, and judging from the close attention with which it was listened to, throughout, I am sure its impression will be lasting.

Names were next called for, to be signed to the Constitution, and about eighty were attached to it in the course of a few minutes.

A collection was taken up, and the expenses of the house were paid—after which the meeting adjourned to meet again on the call of a Committee that was appointed to prepare a list of officers to serve the Society for one year.

A MEMBER.

NATIONAL ANTI-SLAVERY STANDARD.

THURSDAY, SEPTEMBER 24, 1840.

Report made to the Chamber of Deputies on the Abolition of Slavery in the French Colonies. By Alexis De Tocqueville. July 23, 1839. Translated from the French, James Munroe & Co., Boston, pp. 54.

We are glad to see a translation of this Report. Defective as it is in principle, it will, if the Abolitionists are faithful in holding up their own perfect one, work advantageously upon the public mind, by familiarizing it with the subject. As long as there is confessedly a higher principle, and as long as it is continually exhibited, these defective systems will naturally, though unintentionally, become tributary to it. They will help to familiarize the public mind with the idea of emancipation; and this is a great point to be gained. This *fitting of the whites*—this preparation of the slaveholder for the advent of freedom, is, indeed, the most important preliminary.

The errors of principle in this report appear to be honest ones in thus far, that they are not *purposely* made to favor the indefinite postponement of the whole subject. From the opinions of M. De Tocqueville, as expressed in his "*Democratie en Amerique*," we had expected no less than the fair presentation of the real question, which appears on the first page of the report of this commission.

"They, who have hitherto considered the subject of slavery, have, for the most part, endeavored to show its injustice or to mitigate its hardships.

"The commission, in the name of which I have the honor to speak, perceived, from the commencement of its labors, that its task was at once more simple and more grand.

"It has been sometimes assumed that negro slavery had its foundation and justification in nature herself. It has been declared that the slave trade was a benefit to its unfortunate victims; and that the slave was happier in the tranquillity of bondage, than in the midst of the agitation and the struggles that accompany independence. Thank God, the commission has no such false and odious doctrines to refute.—Europe has long since discarded them. They cannot serve the cause of the colonies, and can only injure those planters who still uphold them.

"The commission has not now to establish the position, that slavery can and ought to cease. This truth is now universally acknowledged, and one which slaveholders themselves do not deny.

"The question before us has ceased to be a theoretical one. It is at length comprehended in the field of practical politics. We are not to consider whether slavery is evil, and ought to terminate, but when and how it can best be brought to an end."

They have fathomed, too, the fallacy of preparation for freedom during the continuance of slavery.

"Those, who, while they admit that slavery cannot always continue, desire to defer the period of emancipation, say that before breaking the chains of the negroes we must prepare them for independence. The black now escapes almost entirely from the salutary bonds of marriage; he is dissolute, idle, and improvident; in more than one respect he resembles a depraved child rather than a man. The truths of Christianity are almost unknown to him, and of the morals of the Gospel he knows only the name.

"Enlighten his religion, reform his habits, establish for him the family relation, extend and fortify his intellect, until his mind can conceive the idea of the future, and acquire the power of foretnought. After you have accomplished all these things, you can without fear set him free.

"True; but if all these preparations cannot be made in a state of slavery, to exact that they shall have been made before servitude can cease—is it not in other words to declare that it never shall cease? To insist on giving to a slave the thoughts, the habits, and morals of a free man, is to condemn him to remain always a slave. Because we have made him unworthy of liberty, can we forever refuse to him and his descendants the right of being free?"

Gradual emancipation is also condemned by the commission, and *simultaneous* emancipation recommended; but, alas for the wisdom of Peers of France and members of the Chamber, *immediate* emancipation, and *unconditional* emancipation, are not suggested. The plan proposed is, that, in the session of 1841, a bill shall be introduced fixing the time of the general and simultaneous abolition of slavery in the colonies—determining the compensation to be paid, and at the same time substituting a system of apprenticeship, though not exactly the English West India system. According to this new plan the *State*, and not the master, is to be the guardian of the newly enfranchised; and this, the commission conceive, will leave the State free to take the best and most speedy measures for preparing the slave for complete emancipation.

"Imposed," say they, "on the white as the conditions on which he is to receive the laborer's services, and on the black as the price of independence, they will be easily admitted and strictly executed."

Compensation is an indispensable part of this plan of emancipation. To do otherwise than to indemnify the master would be, in the eye of the commission, "*une iniquité flagrante.*"

"It would be unworthy the greatness and the generosity of France, to cause those principles of justice, and humanity, and reason, so long unrecognised by her and her children, beyond the sea, to triumph at the expense of these last alone. A great wrong has been done by both; and both should contribute to repair it." Now would not one suppose, after this *fanfaronade* of greatness, generosity, &c., that the word "both" in the sentence, referred to the French nation and to the planters? It would be a mistake to suppose so. The state is, indeed, to pay the planter an indemnity, but the report winds up with a fuller development.—*The reimbursement of that indemnity is to be secured to the State by means of a deduction from the wages of the nouveaux affranchis!* We are here compelled to see in M. De Tocqueville a degree of disingenousness. He cannot have veiled from himself the mean and ungenerous nature of this scheme, or the questionable character of the morality which pronounces that to do otherwise than thus to take the poor, wronged, helpless, ignorant man's wages to *indemnify* the powerful oppressor for taking the heel off his worn and bleeding neck, would be "*une iniquité flagrante!*" An ingenous soul would surely see that the *slave*, wronged past the possibility of being in this world righted, even though his chains should fall to-morrow, *is the party to be indemnified.*

We have one question to ask in this connection; the rather, because, as we learn from Galignani's Messenger, the newly appointed commission on colonial affairs are thinking of ten years, as the shortest term. It is this: If emancipation without compensation be "a flagrant iniquity," what must the continuance of slavery for ten years longer be accounted? Ah! if all that is comprehended in the term *slavery* were *felt* as well as considered, by this commission, would they advise its continuance for an hour? But it has been well said, "the political economist counts time by years;—the suffering slave reckons it in minutes."

In the *procés verbal* of the sittings of the last commission, appended to the original report, but which did not need to be translated, as it formed the basis of the same, we find the declarations of the colonial delegates. The gentlemen acting in that capacity were M. M. Cools, of Martinique; Vidal de Lingendes, of Guiana; De Saint-Georges and Lawrence, of l'isle Bourbon, and De Jabrun, of Gaudaloupe. They all testify with one accord, that the moment the colonists can be assured of *compensation* and of the *continuance of labor*, there will not be the slightest repugnance to emancipation. Would not this, being interpreted, run thus: "Work him for me as hard as ever—put a sufficient portion of his wages into my pocket instead of his—and he shall be called *your* slave, an apprentice, an "affranchi," or what you will."

We think so, and should deem *that* emancipation a valueless boon, which did not leave us free to labor less than we did in slavery, if we chose to remit somewhat of our toil.

But of the probable sentiments of the slave, the party most deeply concerned, both commission and colonial delegation seem only too unconscious. It is amusing to see how one idea haunts the minds of the latter, and the constancy of its recurrence in their several answers to the questions on the various branches of the subject, put to them by the commission, reminds one of the monomaniac of Martial's epigram:—

Let Rufus strive to visit, ride or walk,
Still he can nothing but of *Nævia* talk;
He wrote to his father, ending with this line—
"I am, my lovely *Nævia*, ever thine!"

"*Garantie de travail*"—security for the continued labor of the slave—this is the Nævia of the colonial delegation. A reference to the facts of consciousness—in plain terms to the admonition in every heart to do as we would be done by, is the only cure for this complaint. *Messieurs les délégués* cannot but know under what stimulus themselves would most cheerfully and effectually labor; and the slaves are men as *they* are; and we would suggest to M. De Tocqueville the expediency of a mixed delegation of planters and slaves, to attend the sittings of the next commission.

The Prophets, Evangelists, and Apostles, are the best political economists, after all; and a reference to them would save consulting commissions much trouble. Even-handed justice between man and man;—"*this* is the way; walk ye in it." If the commission of 1839 had proclaimed *this* way, thought upon the unvarying elements of human nature might have been stirred up—slavery as the cause of a disposition to idleness, and freedom as essential to willing industry might have been distinctly seen—the magnanimity and the beauty of immediate emancipation might have deeply penetrated the susceptible French heart—the popular voice might have proclaimed its faith in immediate and unconditional and universal emancipation—the Executive might have referred the matter to the colonists, exhibiting at the same time the *necessity* of the measure—the colonists might themselves have done the work, and would have found their reward in the stronger '*garantie de travail*' afforded by freedom; as well as in the feeling of security and self-approbation afforded by the righteous act. *Thus* done, the work is done forever. In any other way it is but nominally effected. The anniversary of the abolition of the slave trade by England is kept as a festival—the recurrence of the 1st of August is made a day of solemn commemoration—yet a British and Foreign Anti-Slavery Society has work enough on hand to justify its existence without devoting its energies to the consideration of any slavery but that which yet floats beneath a thousand bottomed hatches upon the Atlantic, and groans in the *emancipated* West Indies. Why is this? Because they proclaimed not so much liberty to the slave, as "*indemnite et garantie de travail*," to the master. The promulgation of any plan but the *immediate unconditional emancipation* plan, leaves untouched the main point—the heart of the oppressor; and while this remains untouched, all laws will be evaded, and all arrangements ineffectual.

A new commission has recently been appointed by the King of the French to consider the gravity, the number and the importance of the questions relative to slavery in the colonies which, it is stated, each day increases. Oh that they might have love of freedom enough, and love of humanity enough, and righteous boldness enough—ay, and statesmanship enough, to submit such a resolution as the following to the chamber:

Resolved, That your commission, deeming freedom the only adequate security for labor, safety and order in the colonies, recommend the introduction into the chamber of a bill of immediate, unconditional emancipation.

Letter of W. O. Duvall.

Our dear brother, W. O. Duvall, has lately returned from a visit to Toronto, U. C., where he spent some time with Hiram Wilson. We give his letter to the public, and beseech Abolitionists to see to it, that they do not neglect Hiram Wilson, as they have done. While Abolitionists cannot take any very decided measures to aid slaves emancipate themselves in the slave States, still they can do much when the poor fugitive comes weary and way-worn, on his high road of escape from the fangs of his tyrant. Canada furnishes a fine harboring spot for the poor fellows, and let no Abolitionist "play slack" in aiding them and their devoted friend to as much of the necessaries of life as their circumstances demand. We forget that they are entering Canada at the rate of an hundred per month, half starved, half clad, worn, sick, without money, knowing no body, but knowing that *once* in Canada they were safe. 'Tis but a little while since a Southron, in all his pride, went to Canada and was waited upon at a hotel by two of his slaves, who treated him with much politeness; not more than when in Georgia, perhaps, but then there was an air of independence about it that was very irksome to the gentleman. It did him good. It taught him a little of American-Canadian democracy. But we will not detain them from our friend's letter.

The kindness of the Howards to W. O. Duvall, for his aid to them last winter, is a rare specimen of the "cut-throat" operation. They cut his throat with a "SALMON TROUT."

For the National Anti-Slavery Standard.

AUBURN, Cayuga County, Sept. 13, 1840.

To the Editor of the National A. S. Standard.

DEAR SIR:—I have just returned from a tour to Toronto, U. C., on a visit to our friend and brother, Hiram Wilson, and I propose, in the fewest words possible, to give you a rough account of what I discovered there.

1stly. I found Hiram at home with his family, which consisted, at that time, of himself, wife, two female teachers, (one of whom had just come from her school at St. Catharine's, the other has an interesting school in Bro. Wilson's house,) and some six or seven fugitives, most of whom were "newcomers," and mostly destitute of clothing until provided with some by Hiram. The box I took them from our Quaker sisters of Waterloo, came in a good time.

2dly. I found in this deeply interesting family of Hiram Wilson, what I deem pure, simple, childlike, heartfelt, spiritual devotion, disconnected from vanity, pride, foolish formality, and every thing else save *temporal destitution.*—'Twas good to be there.

3dly. I found that Hiram's house was truly an "asylum for the oppressed." His table is surrounded by numbers of fugitives, who are sick and unable to labor, or are waiting until they can procure places of employment. The health of many has been very much injured in consequence of the dreadful hardships to which they were exposed in their escape. Heaven restore them to health and happiness.

4thly. I found that every box of clothing received by him, subjected him, besides the freight, to five shillings for "permit" and "wharfage;" that he was pennyless as to money, having received none since the Fourth of July last,—that he had been compelled to borrow money to subsist upon nearly all summer—that owing to his being compelled to live in this "from hand to mouth" manner, provisions cost him as much again as they would upon the "cash system;" that he was destitute of wood, and most of the comforts of life, in consequence of which I felt it a duty to give him five dollars, which, strictly speaking, did not be long to me—and that he was paying the following prices for articles of provision, which can be purchased with "ready money," in this State, for half the price.

Molasses 80 cents per gal.	Lard 12 to 16 cts. per. lb.
Codfish 7 to 8 cts. per lb.	Wood $2.50 per cord.
Butter 15 to 30 cts per lb.	Pork 10 cents per lb.
Cheese 15 to 20 cts. per lb.	Soap 10 " " lb.
Candles 18 to 25 cts. per lb.	Apples from $3 to $6 per bbl.
Flour at $6 per bbl.	

5thly. I find that an "ocular demonstration" of the poverty of this truly Christian missionary establishment, has aroused in me a more determined spirit of devotion and perseverance in the good cause, that I trust will lead to greater sacrifices and self-denyings than I have hitherto practised; and I believe it would be of infinite advantage to other selfish, all-talk Abolitionists to make the same tour.

6thly and lastly. I found, on my return from Buffalo to this place, many, very many, large, well cultivated farms, laden down with grain and fruit of all kinds, and that many of them belong to men who profess to feel for those suffering fugitives in Canada; and I now notify those *professedly* feeling, but *practically* unfeeling gentlemen, that, Providence permitting, they may make up their minds to receive a visit from a "sturdy beggar." of my size, on this very subject. It would be well for many of our talking Abolitionists to make a visit to brother Wilson, and receive a thorough baptism in genuine *working* abolition. I fancy that many of our abolition "Major Domos" would turn up their delicate noses at the idea of eating and drinking (when so fortunate as to have any thing to eat,) with the poor ragged fugitive. I fancy that very many of our city and village abolition *women* would cut a sorry figure were they called upon to perform the duties which devolve upon the wife of *Hiram Wilson* and her blessed associates. How many abolition women are there in the land who are too proud and haughty even to allow their *white slaves* at their table?—Away with all such abolition—'tis not worth a groat. May the Lord bless those self-denying women who have cast their lot with these (His) suffering poor, and as a reward for their sacrifices, may they live to enjoy the rich blessing of seeing the colored American slave emancipated, and their native land redeemed from the foul stain which now soils her escutcheon. Yes; blessed women! may you live to see "your own, your native land," raised from the low, degraded, sunken condition to which it is now fallen, to that high, exalted, towering station to which the fathers of the Revolution, and the God of nature, designed it,—"the Queen of the world, and the child of the skies."

W. O. DUVALL.

P. S. Another thing I found there. Do you not recollect those noblemen of nature, Lloyd and Nicholas Howard, fugitives from Baltimore, who were

To Correspondents.

A letter from David Ruggles to Robert Purvis and Wm. Whipper, is crowded out this week. It will appear in our next.

Dr. Hudson's account of the meeting at Hartford, to hear the report of the Delegates to the London Convention, is omitted this week for want of room, which we regret. It shall have a place in our next number.

☞ The time of meeting of the Worcester Convention has been erroneously published—the 7th and 8th of October. It is now corrected. See notice in another column.

For the National Anti-Slavery Standard.

NORWALK, September 12, 1840.

MR. EDITOR:—The Litchfield County Meeting I attended at Torringford, on the 2d instant. It was a large and interesting meeting: two resolutions were passed;—one against Abolitionists sacrificing or being treacherous to their principles at the polls, and the other against prejudice against color, as indulged by individuals or churches, in the "negro pew." Mr. Codding took the lead in the afternoon, in making some appropriate remarks on the obstacles to the progress of our cause; after which a number of persons present engaged in the discussion of resolutions.

The Fairfield County Meeting was held at Darien, on the 9th inst.; meeting quite thinly attended. Mr. Johnson, editor of the Evangelist, and Mr. Codding, did the speaking—no opportunity given to others—and new organizations ought to be ashamed, and blush when they talk about "dragging in *foreign topics*," and "sifting in."

I attended, expecting to hear something against slavery; but a large share of the speechifying was on "appropriate spheres," "spurious questions," "no government," "women's rights," "attacks on ministers" and "denunciations." In fact, the beginning, middle and ending, of all that Mr. Johnson had to say, was respecting "appropriate spheres," and "foreign topics." I verily believe he did not spend 15 minutes, or more, on the anti-slavery question; and Mr. Codding approbated, publicly, his whole speech, and after the exercises, he told me that he had not the least objection so far as himself was concerned, to women speaking in anti-slavery meetings, neither did he believe it to be morally wrong for them to do so. The substance of Mr. Johnson's remarks is as follows, mostly in his own language:

Doctrine—Each individual is bound to keep in his "appropriate sphere" of action. It may be improper for an individual to do what his relation in an organized body might permit him to do. Christ expects every one to keep in their own sphere. Every one is bound to keep in their own sphere, and never get out of it. The seat of authority to regulate every one in keeping in their sphere is in the nature and fitness of things: to illustrate, he referred to the solar and planetary worlds, and their keeping in their "appropriate sphere." They are not voluntary agents, to be sure—their volition lies in the Eternal mind that made them. Each have to move in their own sphere, and not permitted to go out of their sphere. The seasons have their sphere, the mountain streams their sphere, the ocean its sphere, vegetables their sphere, man has his symmetry and order from the moral government of Jehovah, the ethereal summary of all law. God has his sphere, the Son his sphere, and the Holy Ghost his sphere; all have their "*appropriate spheres*." The principle of "*appropriate spheres*" is established in God's works. Christ expects man to keep in his "appropriate sphere." The ten commandments keep in their *appropriate spheres*—each one in its sphere.

The conquests of the Church depend upon each member keeping in his sphere—no one can do that which belongs to another to do. God has a right to dictate what the sphere of each one shall be, or not be.

DEFINED THREE DIFFERENT STATES OF OPPRESSION.

1. Man may be placed in a condition of involuntary servitude, which interferes with his moral obligation.

2. Man may be held as property without interfering with his moral obligation.

3. The chattel state. In order that man may interfere with the rights of man, he must have a warrant from God, which he can show. If any man takes the life of man without a divine warrant, he is a murderer. If any man uses the rights of another man, places him in a state of servitude without a divine warrant, he is a *slaveholder*, a *robber*, and always criminal.

The criminal and the child may have their liberties taken from them, because the government and the parent have a warrant from God to do so. If a man can show a divine warrant to kill and enslave his fellow-man, then he can do it without any criminality in so doing. A man may, with innocency, rob a man of his dollars and his time, if he has a warrant; if he has not, then he is a robber, an oppressor, and a murderer. God has the right to give a warrant, as in the enslavement of the Gibeonites and Canaanites. God cannot ever commission a man to do wrong. Where is the warrant of the American slaveholder for chattelizing his fellow men, robbing them of their hire, separating husbands and wives, whipping, branding, and killing them? he has no divine warrant. A State may confiscate a man's property and imprison him, and put him to death if it has a divine warrant, not without.

In the prosecution of the anti-slavery cause, we should sternly exclude all spurious methods of abolishing slavery; not to adopt the doctrine which denies the authority of all human governments. We may reject the divine right of kings! but cannot reject the divine right of human governments. Christianity endorses such a government. How perfectly inconsistent to labor for the abolition of slavery, and yet attempt to abolish all human government over the two and a half millions of slaves.

Women.—The summoning of women from their *sphere*, where God assigned them, is another spurious method of advancing the cause. God has assigned her her *sphere* in the domestic circle; there, in her gentle dignity, to encourage her husband in his more arduous labors, and to take care of *children*. Some may plead the cries of the slave demands that they should labor for their emancipation. Why did not Christ and the apostles send them out to preach! Because theirs was another sphere. God treats them as angels! He does not permit them to preach: man is to do this work. Now, shall we break up this order of society!

The Apostle Paul, and the whole face of the Bible forbids it! (begging the question.)

Crying down the ministerial office.—The office of the ministry, the ministers ought to fill, and none other than a minister; and he is to preach or not preach certain principles, as he pleases—his congregation not to dictate. While in the office he is responsible for its duties; and if he does not discharge them he must be put out of the office. In an enterprise like this, difficulties are constantly coming up before them. Many are now despising the office of the ministry on account of the remissness of those who fill it. There is no class of professional men that have done as much for the slave, in proportion to their numbers, as that of the ministry. Oppression has found many opposers among them. (Abolitionists more.)

Use of malignant epithets.—Not that I would complain of the use of plain, intelligible language, but many have indulged in the use of harsh and denunciatory language against those who would not come into their measures.—We may all err in judgment. I have (aye, truly in "sifting in," and then complain or charge others falsely in doing so,) erred in judgment, when I have been prosecuting certain causes. I here use no names, and speak on my own responsibility, and that of no society. I do not approve of calling names. I speak against principles, not men. I have been disgusted with the mutual vituperation in our papers. What you can do in a proper way, do; not go out of the way. Congress has its appropriate work, the States their appropriate work. It would be very improper for Congress to legislate for the States, or the States legislate for Congress. Christ expects each one to keep in his *appropriate sphere*. The doctrine of my address is that each one keep their *appropriate sphere*. Let the gospel be preached faithfully. If I had time I should like to explain to this audience the prophecies! Will the Church engage in Sabbath schools, missions, &c., and neglect the heathen slave! By whom shall deliverance come but the Church! Every year is bringing out ecclesiastical bodies on the subject: brethren, have confidence in the Church. *To all:* do something, but be careful to keep in your *appropriate spheres*. It is one thing to discuss the tendency of certain principles, another to discuss the principles themselves. God is able to overrule them for good. "He can make the wrath of man to praise him," although the wrath is wrong. *What divine wisdom*, in letting this cause be originated by a man, who despises the Sabbath.

The Church and ministry!—We have not been charged with "Union of Church and State," as on the Sabbath question! Why! Because the ministers have been attacked! I know there are some pro-slavery men who have a wonderful regard for the *ministers! and churches!* I do not find a secular paper (hear) in our country, but what speaks well of the ministers and churches.

Cause.—The numerous revivals of religion have put down infidelity, and it is unpopular to speak against the ministers and churches. There is a mighty revolution going on in the world, in China, Syria, Egypt and Turkey; and will God permit slavery to continue? No; the day is coming when it shall cease. Work, then, but be careful that every one keep in their *appropriate sphere*.

Thus you have the sum and substance of Mr. Johnson's speech, (which he said he delivered at a theological school, a few years ago, with the approbation of Professors and students,) and let every one judge for himself what a strange medley for an anti-slavery meeting we had. I have given it mainly in his own language. Mr. Codding said he was afraid he should destroy its impression upon the minds of the audience, and approbated the whole of it.

We suppose that every thing has its sphere of action, and that inanimate worlds have their regular and fixed *sphere* of action, and it is impossible for them to get out of them. Likewise, that man has fixed laws for his rule of action; yet he being a rational and intelligent being, is left to his own judgment and conscience. Enlightened by God's law, as his rule of duty, his sphere (man and woman,) is to glorify God and enjoy him; and they, individually, must be, and are, left to their own consciences and judgments how to do it. Love to God and man is the summary of the law which is to govern man. And as each man claims to be his own judge of his rule of duty, and not another man for him, if men will fulfil the law of their sphere of action, they will be very careful how they get out of their sphere, to dictate to another his or her rule of duty and sphere, and to abridge the rights of another to deliberate and communicate as they may judge is their duty.

It is a new doctrine, that *women are like angels!* and therefore not to preach. I have supposed them human beings, under the same moral obligations to preach the gospel as men—(angels are ministers). It's no new doctrine, however, that they are to keep in the *nursery* and seraglio.—The "major domos," the world over, have preached it. It seems that Deborah got out of her *appropriate sphere*, (the wife of Lapidath,) when she judged Israel, and Israel would not go out to battle unless she went with them; and the Lord delivered the *major domos* into "*petticoat government*." Mary got out of her sphere at the sepulchre. Did Jesus Christ rebuke her? Did he not tell her to go and proclaim to the men his resurrection? Why did he not tell her she had better get into her sphere, taking care of *children?* And on the day of Pentecost, and after that, in fulfilling the prophecy, they, according to modern "major domos," got out of their *appropriate sphere!* We ask for the warrant! and for the *warrant* for man, individually, to kill his fellow-man! or if he has no such power, how he can delegate the magistrate or State to kill men and confiscate their property. Has Christ given any such warrant! and who uses more malignant epithets than those who complain of them, when especially they can speak of Garrison, about whom they report the vilest slander and insinuations! much more honorable to come out openly and give names, than throw out scandal, inuendos and insinuations.

The reasons given by Mr. J. "Why all the secular papers in the land speak well of ministers and churches," is not owing to the *moral* purity of the ministers and churches, and the want of infidelity to do it, but to the gross immorality of the churches and ministers—lowering the standard, and apologizing for all manner of abominations, and the Church affording a refuge for them. Ministers and churches have thus become popular; and "all secular papers speak well of them." Christ says, "Wo unto you when all *men* (as all secular papers) speak well of you," "They who live godly in Christ Jesus shall suffer persecution."

Yours for the slaves out of their appropriate spheres.

E. D. HUDSON.

For the National Anti-Slavery Standard.

National Reform Convention.

Pursuant to the call the friends of the National Reform Convention met in the city of New Haven on Monday, 7th of September, 1840. The doors of Rev. A. G. Beman and Rev. Jacob Matthews' Churches were closed against them. They assembled at the house of Mr. Charles Birch, at 10 o'clock, A. M.

The meeting was called to order by David Ruggles, of New-York. Joseph C. Williams, of Connecticut, was called to the Chair—a portion of the Scriptures was read from the 19th chapter of Exodus.

The call for the Convention and the Maryland Black Law were read. A Committee of three were appointed, viz. David Winn, Charles Birch, and David Ruggles, to make the necessary arrangements for the Convention to meet to-morrow morning, 8th instant, at 10 o'clock. The Convention adjourned accordingly.

September 8th. The Convention met as per adjournment, at the room which is occupied by the Bethel Church congregation in Broadway. S. R. Alexander, of Boston, was appointed President of the Convention. The 11th chapter of Hebrews was read by John T. Hilton. After a Prayer by the President, the Convention proceeded to appoint a Business Committee of three, viz. David Ruggles, Charles Birch, and John T. Hilton.

The President addressed the Convention at length relative to the correspondence which had been carried on between the citizens of Hartford and New Haven, Connecticut, viz. James W. C. Pennington, Isaac Cross and A. G. Beman, with the citizens of Boston, inviting them to respond to the proceedings of the citizens of Hartford on the 19th of May last, and appoint a National Convention in Connecticut, in August, 1840. He spoke in a becoming manner of the zeal with which Rev. A. G. Beman had opposed the Convention, after the citizens of Boston and other places had united in response to, and with, the citizens of Connecticut, by issuing the call for the present Convention. Mr. Birch expressed regret that the papers containing the call for the Convention had not been generally circulated among the citizens of New Haven. He said that the objects for which this Convention is called are not understood here. The citizens of New Haven have been misinformed. He was instructed at a recent meeting, held in this city, that certain persons were coming to this Convention from New-York and Boston, with their *no government* views, to outrage the laws of this State and to adopt measures, the consequences of which would have a very injurious effect upon the colored citizens of New Haven. He was proud to say that, had the objects of this Convention been fairly presented to our citizens, they would have met with a general response. He was followed by Mr. Hilton, who made some very happy allusions to the somersets which had been turned by certain advocates for the Convention since June last.

Among the resolutions adopted is the following:

Resolved, That it is the opinion of this Convention that he or they, who will lend or sell his or their influence to promote the British West India Colonization Scheme, are guilty of encouraging and sustaining the nefarious system of slavery in its most blighting form.

Here my limits admonish me to close. Q.

New Haven, September 8th, 1840.

For the National Anti-Slavery Standard.

To the Editor of the Anti-Slavery Standard:

I have read in your paper of the 17th inst., your reply to my note. You ask whether I am satisfied. I am not; because I do not see that you have answered definitely two questions, viz:

1. "Do you truly and heartily desire that all Abolitionists in the United States should withold their votes from both of the two prominent presidential candidates at the approaching election?"

2. "Are you entirely convinced, that in writing the said article (on the review of John Rankin) you were neither actuated nor biassed by a desire to promote the success of one of those candidates rather than that of the other?"

I solicit a reply to the above questions, as well as to the following, viz:

3. As you alledge, that the policy which you oppose is calculated to defeat the whig party, do you admit the converse of the proposition, viz: that the policy which you advocate, is, in your opinion, calculated to promote the success of the whig party?

4. Do you mean to assert or imply, that Abolitionists ought to shun the former result, and seek the latter?

5. Do you hold that it is more offensive for Abolitionists to offer a nomination to a man like Judge Savage, who has formerly supported Van Buren, than to a man, equal in other respects, who has formerly supported Harrison?

6. If the former course proves a design to break down the whig party, what design would the latter course prove?

7. Have you any proof of the correctness of your assertion, that the administration is engaged in an "effort" "to introduce gold and silver as the only circulating medium?" I ask the question, because your assertion appears calculated, if not intended, to induce some Abolitionists to make a choice of one of two candidates, neither of whom will support their principles in relation to abolition.

8. Do you mean to assert or imply that the democratic party, generally, hold any principle in relation to "property," or the rights of property, which is generally repudiated by the whigs? If so what is that principle? And do you attribute it to me?

9. Do you hold that, by reason of such principle, it is improper for a whig Abolitionist to vote for a democratic Abolitionist?

10. Do you mean to assert or imply, that the whig party generally, and also whig Abolitionists generally, deny the doctrine, that government should be "founded for the purpose, not of taking away any natural rights, but protecting them?"

11. Do you mean to assert or imply, that the whig party is generally less favourable to the extension of the right of suffrage than the democratic? And do you hold, that, on that account, a whig Abolitionist cannot consistently vote for a democratic Abolitionist?

In stating what you conceive to be my principles, you have fallen into almost as many errors as you have stated points. I believe I never said that "all persons have the same natural rights." I should admit or deny the correctness of such a position, according to the sense which the person taking it, might attach to the words. I never said or thought, that "all *persons* who are governed, should have a voice in making the laws." I never, as I think, said that I was in favor of the Sub-Treasury. I have probably said, that I thought it better than some systems which have been in use, and also not so good as some others which might be adopted. I have never been "opposed to all banks that issue notes." To be so, would be to contradict the position that Government should not take away men's natural rights. Of course, I am not "in favor of silver and gold, as the only circulating medium." I have, for a long time, been an advocate of free banking, by associations or individuals, on anti-monopoly principles, together with a provision by which bankers may give a security for the redemption of their notes, and have the notes bear upon their face evidence of such security.

Yours respectfully,

THOMAS EARLE.

GENERAL INTELLIGENCE.

The Amistad Africans.—At the Circuit Court held at Hartford on the 17th instant, (the case of the Amistad Africans having been continued from the last term of the Court, to enable the counsel to agree on a statement of the facts preparatory to the appeal to the Supreme Court,) a motion was made by R. S. Baldwin, Esq., to dismiss the appeal from the District Court, on the ground that it appeared from the record of the District Court that the allegations in the libels of Ruiz and Montez that the Africans were their property, were found not to be true; and that no appeal having been taken by them from the decree of that Court, the question of property was conclusively settled: that the United States had no interest to authorise an appeal in their name; and that it appeared from the published correspondence between the Spanish Minister and the Secretary of State, that the Africans were not demanded by the Minister "as slaves, but as Africans," for trial and punishment in Cuba.

Judge Thompson, however, considered the appeal as taken from his *pro forma* decree at the last term of the Court, though not entered on the record, and that consequently the motion could not be entertained in the Circuit Court. He remarked that no prejudice to the Africans could be occasioned by the refusal to entertain the motion here, as it could be made in the Supreme Court.

It was stated by Mr. Baldwin that in the case of Holmes, a majority of the Judges of the Supreme Court had expressed the opinion that in the absence of a treaty stipulation, no power exists in the Executive or any department of the Government to surrender fugitive criminals to a foreign government for trial.—*Jour. of Commerce.*

The steam ship British Queen arrived at N. York, a little before 12 o'clock at night on the 16th inst. bringing London papers to the 1st inst. inclusive, and 100 passengers. The most important news she brought is that Mehemet Ali, the Egyptian sovereign had rejected the ultimatum of the four powers, England, Russia Prussia and Austria. We refer to the letter below, for information on this subject.

Correspondence of the Courier & Enquirer.

Per British Queen.

PARIS, 29th August, 1840.

Your arrivals from France and England, since my last letter by The Great Western, will have conveyed to you many details on the very warlike aspect which affairs had assumed in Europe, (in France particularly) in consequence of a treaty entered into by England, Austria, Russia, Prussia—and, I may add, the Porte—on the 15th July, for compelling a settlement of the matters in dispute between the Sultan and the Viceroy of Egypt. Those arrivals (that is those of them dated subsequently to 6th inst.) will have made you acquainted with the attempt of Prince Louis Napoleon Bonaparte to seize upon the crown of France, and with the failure of his very extraordinary expedition with that object at Boulogne, on the 6th instant. By the same medium you will equally have learned that the sulphur dispute between England and Naples had been definitively made up,—that Spain was once more in perfect tranquility, and that internal peace seemed to reign in the rest of Europe.

It is hardly necessary to remind you that M. Thiers commenced his new Ministerial career the 1st March last by a species of profession of faith, in which he was held to have indiscreetly betrayed a too strong tendency towards cultivating the friendship of Great Britain. It was even said that he would probably have to commit some extravagance of a contrary character to remove the evil impression which expressed or suspected partiality for England, was calculated to produce in this country, where—let what may be said in denial of it—hatred and animosity of England and against Englishmen rankle in the breasts of nearly all its inhabitants. This prediction has been verified.

You have already seen that M. Thiers professed his inclination to encourage steam communication between France and the countries at the other side of the Atlantic not merely on the ground on which the public deemed such communication desirable but as a means for creating a reserve steam fleet for purposes of war. This was not very flattering to Great Britain, which country confiding in the maintenance of peace, had really and bone fide, and some people think, very unwisely suffered her navy to be laid up in her dock yards to become deserted, and the arsenals emptied. A little later we began to learn that Russia had demonstrated to Great Britain that as the treaty of Unkiar 'Skelessi, which bound her to defend the Sultan against his enemies, (with particular reference to Mehemet Ali,) was about to expire, and that as its renewal was objected to, some other mode for ensuring the integrity of the Ottoman Empire must be adopted—for that Mehemit Ali was in a condition, and required not the inclination, to march upon and seat himself in Constantinople. The Austrian and Prussian Governments to which this representation had equally been addressed by Russia, concurred in the justness of it. They saw that with or without a treaty Russia would proceed to the succor of the Sultan. That France and England, jealous of the increase of power and influence which the arrival of a Russian army in the Turkish Capital would give to Russia, had with a view to prevent its occurrence, or to divide with Russia that power, and that influence, for years kept up large fleets at the mouth of the Dardanelles, the commanders of which had orders to force that passage and anchor under the walls of Constantinople, immediately upon learning that a Russian force had arrived there, or was on its way to it. That it was therefore, in the most common sense view of the subject, ridiculous for Russia, England and France respectively, to keep up fleets and armies watching each other merely because it pleased Mehemit Ali to continue his hostile attitude towards Turkey. That to put an end to that state of things, the maintenance of the integrity of the Ottoman Empire being admitted and determined on by all the great European powers, it became imperative that Mehemit Ali be forced to accept that which those powers should deem reasonable in the way of terms from the Porte; restore the Turkish fleet; dismantle his own; retire from his advanced position towards Koniah, and disband the greater portion of his army. Nothing could appear more just nor more expedient than this if the principle of interference be once conceded, and into a discussion of which I shall not enter; but it happened that when Great Britain and Russia (for they were the chief actors) called upon France to become a party to a treaty with the objects just mentioned the French government, which has never for a single moment abandoned the views on Egypt which the expedition under Napoleon, in 1798, was intended to accomplish refused, because, obviously, her concurrence in coercive measures directed against Egypt and its talented chief, might injure that *prestige* which has more or less existed in Egypt since her conquest and occupation of it.

Situated as he was for the reason first above given, M. Thiers could not, with safety to himself, concur in the contemplated treaty, for the French nation is partial to Mehemit Ali, and, justly or unjustly, suspects England of designs on Egypt, which the existence of that chief—that is, his sovereignty over that country—prevents her attempting to carry out, M. Thiers therefore refused to become a party to the contemplated treaty, whereupon the other four powers, persisting in their views of the matter, signed it, and all but ratified it, on the 15th of July.

The moment it became public that a treaty had been concluded by England, Russia, Austria and Prussia, from which France was excluded, (for that was the color imparted to her not being a party to it, by public rumor,) a burst of indignation and of defiance took place from one extremity of France to the other, in which M. Thiers was compelled to join, and in which it was not denied—although it was untrue—that the King himself sympathized. Then began all the vaporing and vituperation, and lying and cheating, which a sight of the Paris (and I may say of the French) papers for the present month will demonstrate to you. England and Englishmen, and English alliance, were defied and abused, and threatened and insulted, and scorned and spurned, and the thieves of the press lending themselves to the thieves on the Stock Exchange, got up a panic, and produced a fall in the Funds, by which thousands of men were ruined, and an expression of rancor against (in this case) an unoffending nation—I mean the British—was elicited, which does little honor to the French character in this the middle of the 19th century. Ships were ordered to be laid down—others fitted out, others launched—more to sea. Ten thousand seamen, (that is, conscripts of the Maritime Departments) were called out. The portions of the military conscripted for 1838, and others of the late years, not yet in active service, and the whole of the levy for 1839, in all about 140,000 men, were ordered to be forthwith added to the standing army, so as to raise it to upwards of 500,000 men. All the old hatreds of England were revived. The old Republicans and Imperialists recalled the conflicts by sea and land, from 1794 to 1815, in which France had been defeated by England, and never-to-be-forgotten restoration of the Bourbons, which followed them, and to which Waterloo itself was an act of amity. The Royalists, or Legitimatists renewed their cries of hatred and vengeance against the powers to which they owed ineffaceable wrongs—(that is, a debt of gratitude for benefits which centuries of good offices would not suffice to repay)—and, above all, the acknowledgement of the government of July. Thus all were in accord in denouncing England as only worthy of execration and extinction,—and shouts of "war," and of anticipated triumph, were uttered by all classes of Frenchmen; for they all agreed that England was detestable—was going down, even, and only required a gentle shove from France to precipitate her into the abyss that yawned for her.

All this time, the English, at home and abroad, stared like so many idiots, and asked "what is all this about? Are you Frenchmen all mad? What puts it into your imaginations that we ought to war? You say that England has coalesced with Austria and Russia to put an end to the *statu quo* in Egypt, Syria and Turkey—but were you not invited to join us in that coalition?—You must admit that it is full time that the Eastern question be settled. You agree with us that the Ottoman Empire ought to be maintained in its integrity, and, as far as possible, restored to strength. This cannot be effected while a rebel menaces her capital and withholds from her the fairest of her Provinces. We do not mean to strip Mehemet Ali of all his conquests, (for all he holds he has conquered from his lawful sovereign,) but it is for the advantage of the rest of the world that one Turkish state be great and powerful, and that the Ottoman Empire, governed by the son or descendants of Mahmoud should be that one. You have no right, therefore, to complain of your voluntary estrangement from our coalition or of the object of it. Now in addition—we English—whom you denounce and doom—we have to remind you that France—attempted some months since to detach from their alliance with us our ancient allies Austria and Prussia—nay, that, since the signature of this very treaty of 15th of July, you renewed that attempt and reckoned so securely on your success that the friends and adherents of your Minister and their *alentours* were so fully convinced, that those two powers would join you against England and Russia—that, to their ultimate considerable loss—they backed their opinions by purchasing largely in the Funds. The meaning of your expressions of rancour—and your menaces we do not understand. Vain boasting advances not a righteous cause. To speak of your naval superiority over England as you do, must surely be to assert that which you know to be untrue; for if England as you truly state, have in the waters of the Levant a naval force inferior to yours, she can increase it *ad libitum*. You talk of your war steamers for example.—Heaven help your heads! In one night England could put her paw upon 200 or 300 steamers susceptible of adaptation to war purposes. To be sure that would be an illegal or unjust act, and so is impressment; but there is such a thing as indemnity, which the owners of those steamers would recover; and as to crews for additional ships, there would, in the first instance, be no necessity for resorting to that cruel and violent measure just mentioned, (impressment) for independently of national feeling which—be assured is not dead within us—the rich harvest of prize money that would present itself to the first adventurers, would induce to volunteers an ample number of able seamen. What new cause for hatred or hostility have you found out. We have been now four and twenty years at peace—let not our friendly intercourse be interrupted—at least on grounds so slight as those on which your present objections seem to rest. We—France and England—hold in our hands the liberties of the old world. If either of us succumb in the quarrel which you seek adieu to freedom in Europe! you say and you say truly, that Russia is our and your mortal foe, and you ask why we should coalesce with Russia to your exclusion?—That question we have already answered. Our alliance with France we desire continued. That with Russia to which your object has for its object to deprive her of a pretext for a warlike attitude, dangerous alike to Turkey and Europe in general. Suffer us to put a period to a state of things so irksome—so expensive and so threatening to us all, and permit us afterwards to watch over and defend our own particular interests."

These are the principal points of reasoning on both sides. But all this time Mehemet Ali's view of the proceeding remains to be known. I shall at once state that which it is believed most likely he will do, and afterwards the formation for that belief.

It is considered most probable by those well acquainted with him, that Mehemet Ali will—when matters shall have gone to the last extremity, acquiesce in the will of the great powers.

The reasons for this anticipation are—his notorious good sense—his personal weakness, and the general character of his Nation.

"His good sense may dictate to him to take or claim all that be given or left to him" you will say—"but we have always held him to be a man of firmness—nay of tenacity and unshrinking courage."

That is all very true—but some how or other the following story has fallen into circulation among the great people, and is and may be fully relied on. You on reading it behold its application.

Anticipating the defeat of the Turkish Army under Hafiz Pacha, should a battle take place between it and that of Mehemet Ali, commanded by that splendid soldier his son Ibrahim, the Russian Government despatched to Alexandria General Moravief to threaten and command. The battle of Nezeh took place, and Ibrahim wanted only his father's permission to march on Koniah, and thence on the Turkish capital, which he could have done with facility. In these circumstances General Moravief demanded of Mehemet Ali that Ibrahim be ordered to relinquish such intention. Mehemet Ali refused point blank. Moravief threatened and swore. Mehemet Ali hesitated, and then the Russian—a brutal and a violent man—(a fit agent some people think for such a government,) stormed and so intimidated the Viceroy that he became pale as death, and wrote an order to Ibrahim to abandon his purpose.

Such is the Turkish character in general. A Turk knows nothing of modification. He will say only "yes" or "no"—and he will say "no" up to the last possible moment for refusal, and then he will give in.

While I state this I intend, in fact, to convey it to you with an air of authority. I am far from closing my eyes on that which the Viceroy is doing. We have accounts from Alexandria and from Constantinople respectively down to the 9th instant. At that date the knowledge that the Quadruple Treaty directed against him had been signed had reached Mehemet Ali. The private and public accounts received here state that immediately on learning that fact he loudly proclaimed his determination to resist; to carry his arms to the gates of the Turkish capitol, and if necessary to die—to do it at least with harness on his back. He has, as you are aware, ever since his great triumphs over the Ottoman Arms, assumed the guardianship of the Holy Cities, and elected himself pretty nearly the commander of the Faithful. The influence his apparent religious zeal and orthodoxy gives him over the professors of Islamism is thence incalculable. He has nevertheless in this critical position of his affairs recalled the Armies of 40,000 men under Achmet Pasha by which Mecca and Medina were garrisoned and protected. He thus exposes the Holy Cities to be entered and defiled by the Wahabites, but he is determined not to commit the error of Napoleon in 1813, who left magnificent armies shut up and idle in fortified places, and contends for his existence with only the disposable troops which the disasters of the Russian campaign had spared. This will give to Mehemet Ali at once a powerful support, and contract the scene of his operations. He has also issued positive orders that all the inhabitants of Egypt and Syria, not actually soldiers, be organized as National guards or partizans.—His means of defence are increased in a word—to the utmost possible extent. Alexandria and Aboukir—the two points on the seaboard by which he could be most seriously menaced are, it is believed—nearly impregnable. His own and the Turkish fleet are withdrawn into the interior Harbor of Alexandria, and are there not only safe from any danger of a *coup de main*, but each ship is transformed into a Battery or Fort mounting 300 guns, and offering to an attacking enemy defences the most formidable. In Syria all is tranquil, and the fine army of 100,000 men under Ibrahim is ready for action and conquest.

[I have said Syria is tranquil, but that is not sufficient to convey to you that an insurrection against Mehemet Ali was raised in the vicinity of Lebanon some three months since, by English agency the French say—but that is not the fact. The insurrection of the christian population was spontaneous. It was countenanced by the English possibly—for they sent some ships of war to observe if not impede a squadron of 14 frigates and a ship of the line despatched from Alexandria to the Syrian coast with 10 or 12,000 men, to reinforce the Egyptian army already in that country. The real object of the British commander (Napier—formerly an admiral in the Portuguese service,) was not elicited, for the Egyptian fleet had, by a French steamer been made aware of his approach—landed the troops and returned without collision or conflict. The insurrection was immediately afterwards suppressed. Partly by force and partly by persuasion and a promise of redress of the grievances complained of by the insurgents.]

With these means for defending himself—for offensive operations on a large scale, and, at least, for deadly vengeance, (for at the worst he would have embroiled the whole of Europe in a war were he to march on the Turkish capital,)—with these ample means in his hands, the real or ultimate resolve of the impenetrable and highly gifted Mehemet Ali remain a secret in his own breast. He is, however, devoted to his family—though a man of iron—and is deemed likely therefore—seeing the immense power that may be brought to bear upon him, single and unaided as he is, to temporise, treat and compromise. His final resolve is, however, in all probability, not yet known to himself; for it will in a great measure depend upon the course which France may adopt. If she cover him with her Ægis, his course will be resistance—glorious, manly, resistance. If France recoil from the dangers of a general war, which her interference for the Egyptian would instantly produce, Mehemet Ali, left truly alone and isolated, will after all possible delays and stratagems accept the terms to be offered him, or set his life upon the cast and stand the hazard of the die. The former, you have already seen, appears to those best calculated to form a belief, the more probable, but the latter would not be altogether out of character. All, however, I repeat,—will depend upon the course that France will follow.

Immediately on learning—unofficially and indirectly—that the four great Powers had signed a treaty, binding themselves to compel an arrangement of his quarrel with the Sultan, Mehemet Ali issued new and positive orders for preparations to meet with increased vigor the coming conflict—(I have already noticed the recall of the Arabian army;) but, with his usual policy, looking to gain time, he instantly withdrew from Alexandria, and went on a tour through lower Egypt, in order to avoid personally receiving a formal notification of the will of England, Austria, Russia and Prussia. This is to be sure only an expedient, such as any wily debtor or litigant in private life would resort to,—if threatened with a law process; but he has a better motive for it than merely to avoid being "personally served." He looks to French intervention in his favor (if not for aid,) and procrastinates in order to be able to comprehend the whole game. Here, therefore, we must leave him. He is wise,—rich in means and resources, but menaced by a coalition, capable of alarming, if not of conquering the world, and with only a feeble gleam of hope from without. Of even that gleam it would seem he is doomed to be deprived; I mean that he is not likely to receive aid from France. Let us see how the case stands.

France for the reasons already given is all but bound to go to the assistance of Mehemit Ali. Pledged nearly to him, and committed so far as that retreat with honor will be difficult. M. Thiers did not probably take in all the features of the position he desired to occupy when he resolved on a warlike demonstration. He may have been tempted by the glory and the popularity that would result to the man capable of reasserting the supremacy of France! It had become the fashion to accuse the king's government of cowardly submission to all circumstances or exactions, resistance to which would involve in the worst degree, danger of war, (and Poland and Italy which would respectively have thrown off the yokes that press upon them, if even countenanced by France are quoted in proof.) To express and shown impatience of that imputation, and to declare loudly that it should not for the future be applicable to France, and to say that "not only will I not permit you Mr. other powers of Europe to act individually or collectively, but as it shall please me, but I will conduct myself in any manner I shall think fitting or for my interest, and you shall not interfere in matters widely different from the capability to reduce this principle to practice. The treaty was signed on the 15th July as we have seen, M. Thiers took fire. "This," said he, (and it may be, truly) "is the moment for me to rouse France from the condition to which the 'peace at any price' system of the king has reduced her. This treaty (although I knew it was in negociation) is a surprise and a cheat upon me. I will through the press, of which I was lately one of the brightest ornaments, raise the indignation, pride and other passions of France. I will create armies and build fleets. I will neither interfere in the Eastern quarrel myself, with a view to compelling its adjustment, nor shall you England, Austria, Russia or Prussia interfere. If you do I will crush your fleet Madam England. I have three and twenty sail of the line afloat or susceptible of being afloat in a short time. From you Austria I will wrest Italy, Bombardy and Venice, for (this is true) it requires only that I give the slightest intimation of sympathy and friendship for those countries to rouse the population of them into insurrection. You Russia are vulnerable through Poland, and as to you Prussia (and this too is most true) your Rhenish Provinces would not belong to you five minutes after I should have re-opened the arms of France to their embrace. Belgium as a matter of course would be "France" once more as quickly as I say it."

This reasoning would have been excellent and unanswerable were all the other powers poltroons—but England saw the matter in a ridiculous point of view, and even yet regarded it only half seriously. The restively on the somewhat discontented state of France—the co operation and constancy of England and their own positive strength, declare by their respective ratifications of the treaty that they will persevere. France must therefore now get out of the difficulty with the best grace and the least loss of dignity possible. M. Thiers has demonstrated that France would rise as one man to vindicate her independence and her reputation; and he is fully impressed with the hazard that Russia, Prussia and Austria, would run in a new war (to inflict serious injury on England could never have struck him as practicable)—but M. Thiers forgot all this time that the King is a "peace at any price" man, and that he is not likely to put at hazard all the advantages which his tact,—his wisdom, his perseverance, his firmness and his good luck, have secured to him merely to enable him (M. Thiers) to put a feather in his own hat. The King is the same man he always was, and when all comes to all he will be King, and will dictate, reign and govern in spite of M. Thiers and of all the world.

On this conviction, which is not mine merely do I rest my belief, that France will not defy the other great powers—nor provoke a war merely for the sake of Mehemet Ali. To be sure there is danger to the influence of the French name in Egypt in receding—but none comparable with the risque of advancing. It might be very well for M. Thiers to go to war for he has nothing to lose by it—but the King, who is not of such a warlike character—who has gained a throne by more of intrigue and of Machiavelism even than Sextus Quintus himself, and who has a large family of sons to succeed him, will not risque it for the point raised on this Eastern question.

To conclude. The character of Mehemet Ali and of King Louis Phillipe forbid the belief that war will grow out of this affair, but I must not be understood to assert that war is impossible. The general belief is that Mehemet Ali will be reduced to the Vice Royalty of Egypt, but that would be a wholesale way of stripping him of all his greatness that policy would recoil from. A few days will however put an end to conjecture respecting it. Of King Louis Phillipe's pacific tendency so much is known as to render a repeated reference to it unnecessary.

[I have been diffuse—too much so perhaps—because that this is the most important raised here since 1830, and that upon it is deemed to hang the question of a general war.—I am by that diffusiness compelled to treat other matters more briefly than I could have desired, but I shall by the *Great Western* supply any details I may be now obliged to omit.

The effect of all this noise and expressed fear of war in France, and of all the rumours founded upon them, have been ruinous on the Bourse. The 5 Per Cents which were at 120 (all but a fraction) have been down so low as at 110. The 3 Per Cents from 86¼ fell to 77 francs. Both have recovered a little, but are still more than 6 per cent. below the prices of the day previous to the first rumour that a treaty of alliance to which France was not a party had been signed by the other four great powers. Numerous fortunes have been lost and several made by gambling in the Stocks. M. Doosme, the father in law of M. Thiers, is among others, accused of having received from his son in law intimations which enabled them to gain vast sums. [M. Doosne is said to have been paid last week by one stock broker only 1,164,000 francs, (upwards of $230,000) for profits on speculations. Other persons are charged with having circulated false reports for depressing or raising the funds in aid of these speculators. Among them the Jew Banker,—M. Fould, who is a member of the Chamber of Deputies,—and a M. Morney, son of Count Flahault, are the most prominent.]

The first mentioned accusation strikes directly at the integrity of M. Thiers. I am assured that he is guiltless.—He has ordered an inquiry into the affair from the commencement of the panic, and the prosecution of the guilty, under certain laws of the Republic for the prevention of gambling in the Funds, and which direct that those convicted be punished by fine and imprisonment.

The Minister is in fact beset by difficulties. To go on to war, the will of the King being against him, is out of the question. To stop short, and survive the shock, appears equally impossible. A spirit has been raised in France which he will hardly succeed in allaying. He seems menaced with dangers on all sides, and requires all the wisdom of Talleyrand to extricate himself.

I will not waste another observation on this part of my subject, but shall repeat—for that is the great matter, that we are not likely to have war; for even M. Thiers himself is said to-day to incline towards the King's pacific system.—He will in such case not

From the Pennsylvania Freeman.

Freedom's Gathering.

A voice has gone forth, and the land is awake,
Our freemen shall gather from ocean to lake;
Our cause is as pure as the earth ever saw,
And our faith we will pledge in the thrilling huzza.
Then huzza! then huzza!
Truth's glittering falchion for freedom we draw.

Let them blacken our names and pursue us with ill,
Our hearts shall be faithful to liberty still;
Then rally! then rally! come one and come all
With harness well girded, and echo the call,
Till mountain and valley, and forest and river,
Resound with the watchword of "FREEDOM FOREVER."

Thy hill-tops, New England, shall leap at the cry,
And the prairie and far-distant South shall reply;
It shall roll o'er the land till the farthermost glen
Gives back the glad summons again and again;
Oppression shall hear in his temple of blood,
And read on its wall the hand-writing of God.
Niagara's torrent shall thunder it forth,
It shall burn in the sentinel star of the North;
It shall blaze in the lightening, and speak in the thunder,
Till Slavery's fetters are riven asunder,
And Freedom her rights has triumphantly won,
And our country her garments of beauty put on.
Then huzza! then huzza!
Truth's glittering falchion for freedom we draw!

Let them blacken our names and pursue us with ill,
We bow at thy altar, bright Liberty, still!
As the breeze of the mountain sweeps over the river,
So, changeless and free, shall our thoughts be for ever.

Then on to the conflict for Freedom and Truth;
Come matron, come maiden, come manhood, and youth,
Come gather! come gather! come one and come all,
And soon shall the altars of Slavery fall;
Her captives exulting shall leap from their chain,
And justice shall give them their birth-right again.

The forests shall know it, and lift up their voice
To bid the green prairies and valleys rejoice;
And the "Father of Waters" join Mexico's sea
In the anthem of Nature for millions set free.
Then huzza! then huzza!
Truth's glittering falchion for freedom we draw.

Through shame and through honor, through good and through ill,
We bow at thine altar, bright Liberty, still!
Though fierce be the conflict, yet faint not nor waver,
But ring out the battle-cry, "FREEDOM FOREVER!"

From the Abolitionist.

Hymn.

AIR—"From Greenland's icy mountains."

Our countrymen are dying
Beneath their cankering chains,
Full many a heart is sighing,
Where nought but slavery reigns.
No note of joy and gladness,
No voice with freedom's lay,
Falls on them in their sadness
To wipe those tears away.

Where proud Potomac dashes,
Along its northern strand,
Where Rappahannock lashes
Virginia's sparkling sand;
Where Eutaw, famed in story,
Flows swift to Santee's stream,
There, there, in grief and gory
The pining slave is seen!

And shall New England's daughters,
Descendants of the free,
Beside whose far famed waters
Is heard sweet minstrelsy,
Shall they when hearts are breaking,
And woman weeps in wo,
Shall they all listless waiting
No hearts of pity show?

No! let the shout for freedom
Ring out a certain peal,
Let sire and youthful maiden,
All who have hearts to feel,
Awake! and with the blessing
Of Him who came to save,
A holy, peaceful triumph,
Shall greet the kneeling slave!

Boston, May 26, 1840.

From the Church of England Magazine.

Life.

How oft I've mark'd the smiling spring
Give fairy forms their verdant bloom;
O'er every field sweet fragrance fling,
Just wak'd anew from nature's womb.

Then followed summer's genial heat,
Diffusing still her charms around;
Now life's young pulse doth quicker beat,
And nature's child with flowers is crown'd.

But summer fled—and autumn came,
Nor yet forgot her sweets to bring;
Her rosy fruits scarce own a name;
She seem'd awhile by life to cling.

But, last, creeps hoary winter on,
Enshrouding all in robes of snow;
The fragrance, flowers, fruits, all are gone,
Like dreams of youth form'd here below.

The leaves that lately flourish'd green
Upon the oak's majestic bough,
Are wither'd—but the branch is seen,
As dark, and drear, as worldly wo.

'Tis thus with man, whose fleeting life,
Like his own day-dreams, quickly flies;
His friendships here are mix'd with strife,
His smiles oft blended with his sighs.

His spring of life soon sped—is gone,
And manhood then supplies the past;
Decline of life creeps softly on,
And death, proud death comes in at last.

With ruthless grasp he seizes all,
Asserts his power man's life to sway;
Reluctant we obey the call,
And from this world are snatch'd away.

O Lord! since life thus passeth by,
Since nothing sure to man is given;
So may we live, that when we die,
Our souls may find repose in heaven.

Thoughts of a Rambler.

"Maintain your rank; vulgarity despise—
To *swear*, is neither brave, polite, nor wise."

"On entering the coach, at Burlington," says the writer, "I found but two passengers. My attention was instantly arrested by the appearance of each—the one an aged man of unusual size, in a suit of fine black cloth, evidently brushed with care. His head was partly bald: but the few thin fleeces of shining hair were gracefully disposed, and as purely white and soft as elder down. His complexion was ruddy, and regular for one of his age, which probably was seventy—his eyes large and blue, which beamed with intellect and benevolence—his linen and cravat were somewhat clerical—his cane suited to his weight, was crowned with polished gold, on which were engraved his initials and crest and in his hand was a miniature volume. My romance was all on fire; instinct with curiosity, I eyed him so intently, that the old gentleman's eyelids involuntarily fell; but, perceiving my confusion, and even the pain I felt at my unintentional rudeness, he soon rallied and restored me by the most courteous address. By this time my attention was somewhat diverted to the other, who was a youth of seventeen, of such surprising beauty and winning manners, so full of the joyousness of the aurora of life, and of the ingenuousness of a blissful ignorance of the world, that I began to imagine myself in some region of enchantment. We were all strangers to each other, and though of very different ages and pursuits in life, we soon made acquaintance, and beguiled our slow passage through the shady avenues of the Green mountain, on this lovely summer afternoon, by much delightful conversation, in which the chief interlocutor was the venerable man in black. The youth, however, participated in his due share, and made many just and amiable remarks; but to the astonishment of us both, and to the manifested pain of the conscript father, he *swore like a trooper!* and yet with tones so sweet, and in a manner so *native*, as evidently proclaimed it a mere habit, in which his heart and head seemed in no degree to participate. The old gentleman related an hundred anecdotes; and in the most pleasing and popular manner, discoursed of the wonders of botany, and of the mineral world; of the sublime *curiosa* in astronomy; of the hidden glories revealed to us by the microscope; of the beauties of chrystalization; of the evidences of design unfolded by optics, especially in the structure of the eye; of the mere relative nature of time and space; and that these probably appertain to man alone; and that, if the visible universe could be compressed into a ball of an inch in diameter, why may not we imagine myriads of years embraced as it were, by a moment! And in this delightfully pious and instructive vein he continued to beguile the otherwise wearisome hours.

But I perceived the old gentleman occasionally opened his eyes, cast a yearning look of affection on the youth, then closed them with a sigh! He at length broke the silence; our slumbers instantly left us, and we were again all attention. Looking out upon the scenery, as we were descending the mountain into a rich valley, "What, said the old gentleman, can surpass (bottle, pot, and glass,) the solemn and majestic (bottle, pot, and glass,) bloom of the surrounding mountains! (bottle, pot, and glass,) the pensive silence of the groves! (bottle, pot, and glass;) the pastoral simplicity (bottle, pot, and glass,) of the cottagers, (bottle, pot, and glass,) of the meadows! How pleasing it is to contemplate (bottle, pot, and glass,) the noble spirit of perseverance (bottle, pot, and glass,) which has enabled the husbandmen to climb the loftiest mountains, and change the rude garb of nature (bottle, pot, and glass,) for the rich habiliments of cultivation; (bottle, pot, and glass.) How pleasing to behold (bottle, pot, and glass) the verdant hills rising amphitheatrically around, (bottle, pot, and glass) to observe the progressive influence of the departing sun on the mountains; (bottle, pot, and glass) or the bright orb of day rising in the pride of his splendor, gilding with his ruddy light, and chasing from the trees, the fogs fantastically formed on their lofty tops! (bottle, pot, and glass.) Who that has a soul for Nature's beauties (bottle, pot, and glass) would refuse to bow down in worship and gratitude to the great Author of so much loveliness! (bottle, pot, and glass.')

Here the old man ceased, closed his eyes and again sunk into his corner. With mingled astonishment and heartfelt pain, the youth and myself exchanged looks, and sighed expressively; recognizing in each other's eye, the deep conviction that this delightful old man was, after all, a victim of mental derangement! In a few minutes, however, he opened his eyes, looked at the youth so benignantly, and so naturally, that we again changed looks of recognition, and knew that there must be some concealed and pregnant meaning in this strange departure from his Mentorian character.—Dear Sir, said the youth, "I hope you are not unwell; and may I ask, what did you mean by all that about the "bottle, pot, and glass?" "My amiable young friend," replied the old gentleman, "you may well express your surprise; but what did *you* mean, during our five hours of agreeable conversation, by your numerous *swearing expletives?* Amidst all of your good sense and sound observations, for one of your age, why did you take God's holy name in vain, more than a hundred times? why did you use more than thrice that number of times, words quite as senseless and as unconnected with your discourse, as my "bottle, pot, and glass" were in mine? I thus spoke to show you visibly and audibly, as it were, the extreme folly of swearing how purely expletive are such words, and how ill suited to the dignity of a man, and especially painful, when uttered from youthful lips!—God hath endowed us with language, for the most beautiful communions—for the sole purpose of conveying our thoughts; and when we violate that purpose by such foreign materials, we offend no less against religion than good taste." The youth burst into tears. "Sir," said he, "I revere all you say, and here solemnly pledge myself never again to use such unmeaning language. I now see its real odiousness and folly, and for the first time in my life; and shall ever be thankful for your admonition." The impression sank deep into his heart, and he kept his word.

The old gentleman has long since been gathered to his fathers. He was an English clergyman of finished education. The youth is now a man, and as eminent for his virtues, as he then seemed to be for his personal beauty."

The Arabs.

Here is a picture—a graphic sketch of virtues which we vaunting Anglo-saxons may contemplate with profit. It is drawn by one thoroughly qualified for the purpose. We take it from a report of the speech of Mr. Eli Smith, Missionary to Syria, at the anniversary of the American Board last week.

The Arabs comprise two distinct classes: the travelling Arab and the resident Arab. The former is the bedouin of the desert, and the latter Hoolaeen Arab, who lives by agriculture. The Bedouin Arab will not cultivate the soil. He is the original Arab stock—a wanderer. He possesses all the characteristics of the original race. He is of the Arab nobility; poor, but proud, and can trace his genealogy back purer and farther through a line of Arab nobility than the princes and nobles of Europe. And no potentate of any part of the world was ever prouder, or more careful to avoid intermarriage with a plebian than is a Bedouin Arab.

He is generally as free as the chainless wind in all his movements. He scorns the government of any nation, and although you may still see the black tents of the Arab scattered about the hills of Mount Lebanon, and on the borders of the Euxine and Caspian seas, still he detests the control of the Turk and hates the Russian; and on the least attempt to curb him he flies to the desert and luxuriates in poverty and freedom.

The other class of Arabs cultivate the soil, and many of their original characteristics disappear. They are also employed in trade, and are subject to others, as in Mesopotamia, Turkey, Syria, and under the government of Mehemet Ali. In the extreme West, there are several independent tribes of Arabs; so in the South, they are an independent people under the Sultan of Muscat and other active princes.

There is one trait possessed by the Arab which is most valuable—it is a nice sense of honor.—There are still good and bad among them, but they all have a high sense of honorable obligation. Another feature is, their universal hospitality. This has come down from old to them. In their lofty poetry, which is more exalted in its character than that of any other nation, they laud and extol that Arab who consumes his substance to entertain strangers; and the Arab has no greater boast than that the fire of his hearth never goes out, but is always burning to cook food for the stranger, his guest. Dismount from your horse in the desert, and enter the Arab's tent and he will entertain you as Abraham did of old, if not with the calf, yet with milk and butter, and the best he has, and wait on you till you are refreshed. For to be economical, is with the Arabs, the height of meanness.

Again, a good trait is the sacred character of his guest. Some few are treacherous; but if you want to pass alone through the desert of Arabia there is no difficulty; a friendly Arab will pass you on to another tribe and so you are passed from tribe to tribe from the Black Sea to the Arabian Gulf; and when Mr. Robinson and myself were at Jerusalem and wished to go to certain parts of Syria, our friendly Arab brought us an Arab, whose tawny skin and dark bushy beard, square turned joints and strength of limb showed him no man of peace; he was the chief of the robbers of that region, and yet he conducted us safe to our destination, and brought us back unharmed.

The Arab never sheds blood if he can avoid it. It is his independence, and his determination never to give himself up to any government that sometimes make him kill his opposers.—This personal independence is possessed by all; and if blood be shed it belongs to his nearest relative to avenge it. This beautiful feeling of personal independence of character is possessed by the martial servants, who stand up and raise their voice in the presence of their fathers like the sons of republicans in their father's halls.—This independence was shown when the Bishop of Beyroot threatened to excommunicate those Arabs who came to hear us preach. On the Sunday after he issued his edict our chapel was fuller than ever.

And, see them still measuring their strength with, and vanquishing the chiefs of the once proud and powerful Turkish empire! And again, see, in the west how difficult it is for the French to subdue the bravest of all brave Arabs, Abd-el-Kader.—Another proof of their independence and bravery as shown by the Druse Arabs.—South of Damascus some few Druses fled into a volcanic region: and there Ibrahim Pacha, with 40,000 men, besieged them for months without subduing them; and one man for a long time defended a defile against four hundred.

And then, there is so much to admire in the sternness, patience and endurance of character of the Arab. He would rather die than dig or till the soil. Although I have been so much among them I know not how they live. An Arabian will start out on a journey with a few pounds of meal, and if he find not food, when that is gone, he will endure hunger and thirst, and the severest privation rather than to complain. Their sternness of character and power of endurance surpasses comprehension.

The Arabs are besides a very talented race. I have examined all their books of science and mathematics, &c., and it is curious to see how they have started from points totally opposite to our scientific land marks, and yet have arrived at precisely as accurate results. Again, there is Algebra, which owes its origin to them; its name is Arabic. In astronomy they are proficient, and have corrected the calculations made at Cairo and Damascus. The bright star of Taurus, and those in the belt of Orion, are named in Arabic and by Arabian philosophy; they often reason more accurately than the most civilized nations of Europe.

Their history is like the Hebrews, full of romance and chivalry, and high and lofty achievements. Their poetry is like ascending from earth to heaven: it is the soul of sublimity, and for the boldness of its metaphors, the beauty of its rythm, the brilliancy of its language, cannot be surpassed. In literature they excel all nations, for there is no country which possesses so many different books in the native tongue, and a learned German is now publishing a work, in nine large volumes, which contains only the names of the titles of native Arab books.

We love our language, and think very highly of its beauty, and force, and finish. But it sinks into insignificance before the beauty and force, and finish of the Arab tongue. The latter is so nicely adjusted in all its parts, like the frame of a building, every mortice is fitted to every tenon; and our language as compared with the Arab, is little better than a *patois*. It is, besides, the language of the Malay, of the Tartar, the East Indian, the Chinese.

How to reduce your Household Expenses.

"My dear, I want some money for a shopping tour" "My love, I cannot afford it." "I do not call often." "Only six times a week."—"That is but once a day at any rate; but if I cannot have it I cannot. I suppose I can fudge through the summer with the spring fashions."

The discussion had become somewhat in earnest—and half a pout gently curled the young wife's under lip. The husband was fond but not foolish—though some will have it the terms are synonymous. He proposed the terms of a compromise, to which the wife, glad of new employment acceded. He told her what he could appropriate for the household expenses, rent excluded, and putting the week's allowances in her hands installed her chancellor of the domestic exchequer and keeper of the purse.

"Now," said he if you can manage to feed us all comfortably, and, still do your own private shopping—try it. Here is precisely the sum I have used weekly for house-keeping alone, and it is as much as I can spare.

The little wife soon discovered that the price of beef was abominable, and provided a cheaper substitute. Sir Loin was no longer deemed essential three times a week, and some very worthy commoners, Messrs. Mutton, Lamb and Veal, were raised to the peerage. The wife's Mother's Glasse's lore was put in requisition, and the table was graced occasionally with very clever *ricafacimentos* of the fragments of yesterday's dinner. All the mysteries of pudding, pie, and domestic confectionary and fancy bread filled up the corners, and used up the unconsidered trifles which are apt to be forgotten in a family not actually starving.

And how did they live? Most comfortably. The husband declared that he never fared so well in his life—but asked no questions. The wife wanted nothing but time to go shopping in. Women are always better sub-treasurers than men; and the money she managed to abstract, and still leave no apparent hiatus in the daily fare, would have astonished any one of the greatest departed servants of our friend Uncle Sam.

Bargaining in one department taught the lady to bargain in others. Having no occasion to go shopping for amusement, she went just twice in the week, for actual purchases; and those she made at fair prices. The mere say-so of a fashionable milliner, or a dry goods clerk, did not induce her to believe an article worth an hundred per cent more than its value. She pinned them down to their facts and figures, and made her purchases as if she wished to save money, rather than spend what she had, and assault her husband for more. So slipped the week—the happiest one of both parties to the matrimonial copartnership they had ever known. He attended to his proper business down town—she had employment about the house which relieved her of ennui, and cured her of all her inclination to extravagance.

At the week's end there was something over, which she tendered to her husband. "But you want a new hat, my dear." "Oh no, not at present. This can be re-trimmed, and will answer till the summer style is settled." "You told me last week you must have some new frocks." I know I thought so—and have made some purchases this week—but my wardrobe is on the whole quite respectable, and I am sure I can manage." "So you have learnt to manage, have you—but I don't want this money." "What shall I do with it, then?" "Oh, there are fuel, clothing for children, servants wages and other matters, all coming due in season. You must put this to next week's share—and meet all your expenses as they fall due." "Then I am to be permanently in office?" "Certainly, until you Swartwout—and with no other bond than this."

"Why, father, I think you are childish," said the little girl, as she burst into the room. Children will intrude sometimes. To make too long a story short, our friends will find this an excellent arrangement. Woman, to be prudent in money or in secrets, require only to be trusted, and many a lady gads for mere lack of employment. Try them husbands.

From the Knickerbocker for June.

The Charming Letorieres.

BY WASHINGTON IRVING.

"A good face is a letter of recommendation," says an old proverb: and it was never more verified than in the case of the Chevalier Letorieres. He was a young gentleman of good family, but who, according to the Spanish phrase, had nothing but his cloak and sword, (capay espada) that is to say, his gentle blood and gallant bearing, to help him forward in the world. Through the interest of an uncle who was an abbe, he received a gratuitous education at a fashionable college, but finding the terms of study too long, and the vacations too short, for his gay and indolent temper, he left college without saying a word, and launched himself upon Paris, with a light heart, and a still lighter pocket. Here he led a life to his humor. It is true, he had to make scanty meals, and to lodge in a garret; but what of that, he was his own master; free from all task or restraint. When cold or hungry, he sallied forth like others of the chameleon order and banqueted on pure air and warm sunshine in the public walks and gardens; drove off the thoughts of a dinner, by amusing himself with the gay and grotesque throngs of the metropolis; and if one of the poorest, was one of the merriest gentlemen upon town. Wherever he went, his good looks, and frank, graceful demeanor, had an instant and magical effect in securing favor.—There was but one word to express his fascinating powers; he was charming.'

Instances are given of the effect of his winning qualities upon minds of course, ordinary mould. He had once taken shelter from a heavy shower under a gate-way. A hackney coachman, who was passing by pulled up and asked him if he wished a cast in his carriage. Letorieres declined, with a melancholy and dubious shake of the head. The coachman regarded him wistfully, repeated his solicitations, and wished to know what place he was going to. 'To the Palace of Justice, to walk in the galleries; but I will wait here until the rain is over."

'And why so?' inquired the coachman, pertinaciously.

'Because I've no money; do let me be quiet.'

The coachman jumped down, and opened the door of the carriage, 'It shall never be said,' cried he, 'that I let so charming a young gentleman to weary himself and catch cold, merely for the sake of twenty-four sous.'

Arrived at the Palace of Justice, he stopped before the saloon of a famous restaurateur, opened the door of the carriage, and taking off his hat respectfully, begged the youth to accept of a Louis d'or. 'You will meet with some young gentleman within,' said he, 'with whom you may wish to take a hand at cards. The number of my coach is 144. You can find me out and repay me whenever you please.'

The worthy Jehu was some years afterwards made coachman to the Princess Sophia of France, through the recommendation of the handsome youth he had so generously obliged.

Another instance in point is given with respect to his tailor, to whom he owed four hundred livres. The tailor had repeatedly dunned him, but was always put off with the best grace in the world. The wife of the tailor urged her husband to assume a harsher tone. He replied that he could not find it in his heart to speak roughly to so charming a young gentleman.

'I've no patience with such a want of spirit!' cried the wife; 'you have not the courage to show your teeth; but I'm going out to get change for this note of a hundred crowns; before I come home, I'll seek this 'charming' myself, and see whether he has the power to charm me. I'll warrant he won't be able to put *me* off with fine looks and fine speeches.'

With these and many more vaunts, the good dame sallied forth. When she returned home, however, she wore quite a different aspect.

'Well, said her husband, 'how much have you received from the 'charming' young man?'

'Let me alone!' replied the wife: 'I found him playing on the guitar, and he looked so handsome, and was so amiable and genteel, that I had not the heart to trouble him.'

'And the change for the hundred crown note?' said the tailor.

The wife hesitated a moment: 'Faith,' cried she, 'you'll have to add the amount to your next bill against him. The poor young gentleman had such a melancholy air, that—I know not how it was, but—I left the hundred crowns on his mantel-piece in spite of him!'

The captivating looks and manners of Letorieres made his way with equal facility in the great world. His high connections entitled him to presentation at court, but some questions arose about the sufficiency of his proof of nobility,—whereupon the king, who had seen him walking in the gardens of Versailles, and had been charmed with his appearance, put an end to all demurs of etiquette, by making him a Viscount.

The same kind of fascination is said to have attended him throughout his career. He succeeded in various difficult family suits on questions of honor and privileges: he had only to appear in court to dispose the judges in his favor. He at length became so popular, that on one occasion when he appeared at the theatre on recovering from a wound received in a duel, the audience applauded him on his entrance. Nothing it is said could have been in more perfect good taste and high breeding, than his conduct on this occasion. When he heard the applause, he rose in his box, stepped forward as if he could not believe that it was himself they were treating like a favorite actor, or a Prince of the blood.

His success with the fair sex may easily be presumed; but he had too much honor and sensibility to render his intercourse with them a series of cold gallantries and heartless triumphs.—In the course of his attendance upon court, where he held a post of honor about the king, he fell deeply in love with the beautiful Princess Julia, of Savoy, Carignan. She was young, tender, and simple-hearted, and returned his love with equal fervor. Her family took the alarm at this attachment, and procured an order that she should inhabit the Abbey of Montmart, where she was treated with all the delicacy befitting her destination, but not permitted to go beyond the convent walls. The lovers found means to correspond. One of their letters was intercepted, and it is hinted that a plan of elopement was discovered. A duel was the consequence with one of the fiery relations of the princess. Letorieres received two sword-thrusts in his right side. His wounds were serious, yet after two or three days' confinement, he could not resist his impatience to see the princess. He succeeded in scaling the walls of the Abbey, and obtaining an interview in an arcade leading to the cemetry. The interview of the lovers was long and tender. They exchanged vows of eternal fidelity, and flattered themselves with hopes of future happiness, which they were never to realize. After repeated farewells, the princess re-entered the convent never again to meet the charming Letorieres. On the following morning, his corpse was found stiff and cold on the pavement of the cloister!

It would seem that the wounds of the unfortunate youth had been re-opened by his efforts to get over the wall; that he had refrained from calling assistance, lest he should expose the princess, and that he bled to death, without any one to aid him, or to close his dying eyes.

The Right Way to settle Disputed Accounts.—"*A soft answer turneth away wrath.*"—MR. EDITOR:—The following was related many years since to the writer, by one of the parties, who was a very respectable citizen of Montgomery County, Pennsylvania, since deceased:

During the Presidential term of Thomas Jefferson, two young men from Pennsylvania took a lease from him of his merchant mill, at Monticello, one of the stipulations of which was that the landlord should erect for their use, within a given period, a cooper's shop. The time for the meeting of Congress soon arriving, the President had to repair to Washington, to attend to his official duties, where he remained for a long time absorbed in national concerns and the building of the cooper's shop was entirely forgotten by him; not so with his tenants, whose daily wants constantly reminded them of the provisions contained in the lease; and finally they determined to erect it themselves, and charge the cost to their landlord.

On the return of the President to his mansion, the parties met to settle a long account current, which had been running during his absence; the items were gone over and scrutinized one by one, and all were found satisfactory but that of the charge for building the coopers' shop, which he objected to, alleging that he could have erected it with his own workmen. Several attempts were made to effect a settlement, but they always failed when they came to the coopers' shop; the young men became warm and zealous in the affair, and the parties instead of getting nearer together, found themselves at every interview wider apart.

In this state of affairs, the father of the young men, who was a mild, affable, conciliating gentleman, possessing some knowledge of the world and its ways, arrived on a visit to his sons, who informed him of their difficulty with their landlord. He requested them to leave it to him, observing that he thought he could effect an amicable settlement in the case. This course was accordingly acceded to, and in due time he waited on the President with the account which was scanned and agreed to, except the charge for building the shop, which he said with some firmness, he should not allow for reasons stated. His opponent observing his apparent decision on the subject, very gravely remarked: 'well, friend Jefferson, *it has always been my practice through life to yield, rather than contend.*' Immediately on this remark being made, the President's chin fell on his breast for an instant, and then raising his head in an erect position, he observed in a very emphatic manner, 'a very good principle, Mr. Shoemaker, and I can carry it as far as you can: let the account for the coopers' shop be allowed.' Thus ended the difficulty, and the parties continued their friendly regard for each other till death separated them; and cultivation of a similar disposition to 'follow peace with all men,' would terminate thousands of difficulties every year, and add much to the happiness of individuals, and tend to promote the general harmony and order of society.—*Farmers' Cabinet.*

Progress of Modern Traveling.—Our fathers were—and that within the memory of man—contented to convey their goods from town to town on pack-horses. Narrow roads, which barely admitted a string of these beasts, burdened with the needs of many towns, run on over hill and dale, and often were found worn deep between steep banks by the persevering traffic of ages, and overhung by trees, which had spontaneously sprung and grown over them, rendering them cool and pleasant. But the affairs of our worthy ancestors became sensibly on the increase. The string of pack-horses, slowly progressing over the wolds and through forests were found not equal to the demands of commercial exchange and speed; and they set their wits to work, and lo,—Pickford's and Pettifor's waggons, and others, their contemporaries, appeared, piled up in ponderous stateliness, and drawn by horses in bulk next to elephants. For their convenience, the old roads were deserted as too narrow, or filled up as too slumberously profound. New roads of an airy width were laid down, and Mr. M'Adam showed himself, with his necromantic hammer and pebbleguage in his hand, and coaches came galloping after him at ten miles speed per hour, loaded with eager and still impatient negotiants; roads of granite, or of lime-stone, however smooth, or however wide, or however covered with waggons, coaches, mails, horsemen, and the infinite variety of carriages of pleasure, travel, and parade, which now appeared on them, were found too few, and canals were cut; locks—wonderful things in those days—were invented; and heavy boats and light barges hastened to convey their freights of living things, and things for the living—market goods and market people—to the places where they were wanted, or where they wanted to be. Well done, Englishmen! Things were come to a pretty good pass, it was thought. People said, wondering to one another—If our grandfathers could but rise from their graves and see all this how they would stare.

But it was soon found that the population and the needs of the country had outgrown even these accommodations. There was a cry for more conveyance and more speed. Some talked of balloons, some of velocipedes, and some of perpetual motion. The old and the orthodox said—"Let well be. Things move fast enough. There is no rest, no repose, no steadiness in this generation—all is hurry, hurry, hurry. It is perfectly distracting!" They even looked back to the old hollow roads and string of packhorses with affectionate yearnings. Nevertheless, a set of pig-headed fellows were busy with their brains; and began to utter strange speeches about the powers of steam. It was a thing which was to work our mines and mills, impel our ships, and convey us, with the velocity of a comet, from one place to another. Old men, and wise men too,—laughed at such Quixotic vapourings; yet spite of their laughter, there were heard great hammerings, and filings, and fizzings, in the workshops of Watt and Bolton; and presently that mighty monster—steam-engine—was seen pulling up buckets of water and heaps of ore out of the earth, and turning a thousand spindles in our factories. It has become locomotive, has mounted the roads and the ships prepared for it, and is now flying from town to town and country to country, with us and our concerns, in a manner so wonderful, that we shall soon find ourselves past wondering at anything. Do we not ride at the rate of thirty miles an hour and grumble at such a snail's pace—step over to America in ten days and think it about five too long—and hear news from the East Indies in little more than a month? Well done, Englishmen! as our fathers said, so say we—that it is pretty well for another fit.

William Howitt.

The Golden Fleece.—"One of the most successful, as well as interesting, speculations in Southern Russia, has been in merinos: and the commencement was attended with such difficulty and chance, as to make it rather romantic. Mr. Rouvier, a French merchant, at Malaga, on becoming bankrupt in 1802, resolved to try fortune anew in Russia. He embarked in a vessel bound to the Euxine, and landed at Sevastopol. Thence, traversing the country to Nicolaef, he was struck with the extent and fertility of the steppe; and revgrting to the grazing land in Spain, thought that merinos would thrive on it. His fortune then consisted, it might be said, in a piece of paper and a pencil. He drew out a memoir, in which he described the condition and expense of merinos in Spain, and pointed out the advantage of introducing the breed into a country where pasturage was unlimited and unowned. This was sent to the Minister of the Interior. The author demanded a grant of 10,000 *diseatines* of land, and a loan of 100,000 rubles without interest;—he offered to return to Spain to purchase rams; and proposed that a government agent should accompany him if he deemed requisite. He engaged to have ten thousand merinos on his land at the end of twelve years; and to have repaid half of the loan. The government agreed to these terms. A vessel was freighted for Mr. Rouvier, who sailed for Spain, provided with letters for the Russian embassy at Madrid. On arriving at Malaga the hitherto succesful adventurer caught the yellow fever, and there lost three months between sickness and quarantine. This delay nearly caused the complete failure of the enterprise, for when he at length reached Madrid, the Russian ambassador had just quarelled with Godoy, and therefore no assistance was forthcoming in that quarter. In those days the exportation of merinos, was prohibited, and only granted occasionally as a special favor. After dancing attendance for two months, and exhausting all the ante-chamber modes of obtaining his suit indirectly, Rouvier solicited an audience of the Prince of the Peace, with the determination to throw himself at his feet, if necessary, in order to gain leave to export a few rams. Godoy said to him, 'If you had addressed yourself to me in the first place, I would have granted your request, but as you chose to make the Russian ambassador your meditator, you may return:—you shall not have one sheep.' Rouvier, accordingly left Madrid, and returned to Malaga, in despair, for the issue of the negotiation was to make his fortune, or leave him a beggar. He was about to re-embark for Russia, when an hidalgo came to him mysteriously, and said, 'I know your object: I will dispose of one hundred rams to you: name the breed you prefer, and you shall have them.'—Rouvier of course accepted the unexpected offer, and willingly agreed to the enormous price demanded. It was settled between them that he should ship a slight cargo for the Crimea, to avert suspicion; then sail, and after dark alter his course for a certain cove to the westward of Malaga. If his signal light should be answered, he was to send his boat on shore for the sheep, with the money. All turned out as desired; and Jason-like—he sailed away triumphantly with the golden fleece. At the Dardenelles he was detained two months by a foul wind. He arrived at Sevastopol at length with eighty sheep remaining out of the hundred, and there experienced another delay by quarantine. That being terminated, the ship was weighing anchor to move into the harbor, half a mile distant, when Rouvier, struck by a presentiment of danger, entreated the captain to land him and his flock at the lazeretto. The captain ridiculed his fears, and naturally objected to lose time in order to gratify a whim. Nevertheless, he yielded to the nearly frantic solicitations of his passengers, and set him on shore with his sheep. Scarcely was he landed, and the vessel under sail, when a squall took her between the reefs, which form the entrance of Sevastopol harbor, and threw her on the rocks, where she bilged and went to pieces. Mr. Rouvier led his charge to Theodosia. He gave twenty rams to the minister of the interior, twenty to the president of the council, and with forty commenced operations on his own account. He crossed with the sheep of the country, and four years afterwards obtained an important addition to his stock from Saxony. He fully realized his promises. He left a large fortune amongst his three daughters, one of whom had married his partner Mr. Wassell."

Methodist Dissenters.—It is known to all acquainted with the Methodist denomination, that there are dissenters from the Methodist Episcopacy. The only material difference between the two branches of the church is relative to the manner of church government. In looking over our foreign files, we find some statistics respecting the "New Connexion" or dissenting Methodists, which may be interesting. The connexion is at present possessed in the British Isles, of 304 chapels, and has several other buildings. It has 89 circuit preachers, 18 missionaries, and three scripture readers in Ireland; three missionaries in Canada, and others, received on trial at the late conference. It also reckons 862 local or occasional preachers, and 21,836 members of society, forming a nucleus of about 100,000 hearers of the gospel.—*N. Y. Express.*

Cure for Summer Complaints.—Blackberry Syrup.—This syrup is said to be almost a specific for the summer complaint. In 1832 it was successful in more than one case of cholera.—The fruit is now in market, and the present is the proper time to make it—

To 2 quarts of juice of blackberries, add,
1 pound loaf sugar,
1-2 oz. nutmegs, 1-2 oz. cinnamon, pulverized,
1-4 oz. cloves, 1-2 oz. alspice, do.

Boil all together for a short time, and when cold add a pint of fourth proof brandy.

From a teaspoonfull to a wine glass, according to the age of the patient, till relieved, is to be given. It may spoil practice, but it will save life.

Ashes for Fruit Trees.—A sprightly gentleman, of more than "three score and ten," with alert step and quick eye for observation, told us last Saturday, that he had known a man make and preserve in a flourishing productive condition, an orchard of apple trees, on originally very poor ground, by every year sprinkling around each tree to the circumference of the extent of its branches, *half a bushel of ashes.*

American Farmer.